

Pillars of Salt.

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An HISTORY  
OF SOME  
CRIMINALS Executed in this Land  
FOR  
Capital Crimes.

With some of their Dying  
ALFRED MITCHELL  
Speeches ;

Collected and Published,  
For the WARNING of such as *Live* in  
Destructive *Courses* of Ungodliness.

Whereto is added,  
For the better Improvement of this History,  
A Brief Discourse about the Dreadful  
*Justice* of God, in Punishing of  
SIN, with SIN.

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Deut. 19. 20.

*Those which remain shall hear & fear, and shall hence-  
forth commit no more any such Evil among you.*

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Preface.

**W**Hen the Blessed Farel, had Preached unto a Vast Multitude of People, some that liked it not, asked, *By whose Command, or, at whose Desire, he Preached?* He Answered, and it was Answer Enough; *By the Command of Christ, and at the Desire of His People.* 'Tis possible, the Author of the Ensuing Discourses, and Relations, may be asked a Reason for doing what he has done, in this Publication: But his Reasonable Account of it is, *'Tis all done by the Command of Christ, and at the Desire of His People.*

One sayes well, That *Sermons Preached*, are like Showres of Rains, that Water for the Instant; But *Sermons Printed*, are like Snow that lies longer on the Earth. God grant that the Truths falling from Heaven, in this Form, this Winter upon our Neighbours, may Soak into their Hearts, with a Sensible and a Durable Efficacy.

We find in *Zuinger*, the mention of a City besieged by a Potent Enemy; where the Inhabitants took the *Dead Bodies* of the Starved People, and set them in Armour on the Walls; at the sight whereof, the Amazed Enemy Fled. *Vice* is the Enemy that besieges us; a Number of *Dead Wretches* are here set on our Walls; may the horrible Sight cause that worst Enemy to fly before it!





REFLECTIONS on the  
**Dreadful C A S E of**  
**Sin Punished with Sin.**

Made, *Novemb. 17. 1698.* at *Boston-Lecture.*

Give Attention to as *Dreadful* a Case, as ever  
 was discoursed ! You find it proposed, in

ROM. 1. 28.

God gave them over unto a Reprobate  
 Mind, to Do those things which are  
 not Convenient.

**T**HE *Fearful Judgments of God*  
 upon men, for their *Sins* against  
 Him, are so observably multi-  
 plied among us, that we are un-  
 accountably *Sinful*, if we do not  
 Cry out, *Lord, My Flesh Trembleth for Fear of*  
*Thee, and I am Afraid of thy Judgments.*

#### 4 The Dreadful Justice of God,

But it is to be *Feared*, That the most *Fearful* of all those *Judgments*, are least of all observed; Namely, The *Judgments* wherein the Holy God *Punisheth* one *Sin* with another, and Leaves a woful Sinner, yet more wofully to Sin against Him. Sirs, These *Judgments* of God, are of all the most *Fearful*; and yet, alas, they are of all the most *Frequent*. Of these amazing *Judgments*, we may say, *How unsearchable are the Judgments of God, and His Wayes past finding out!*

These are the *Judgments* of God now before us. The Apostle of the Gentiles, is here declaring, the *Means* to know God, which the *Gentiles*, and particularly, the *Romans*, had Enjoy'd in the *Light of Nature*; and relating how they neglected and abused those *Meats*, in their not *Glorifying Him as God*; but *Inventing*, and *Erecting*, and *Adoring vain Images* of Him. The progress of the Divine *Judgments*, against the *Forlorn Gentiles*, for their not *Glorifying of God*, is here described unto us. God Left them, *For this cause*, in the first place, to *become vain in their Imaginations*. It is a marvellous Thing, I have often marvelled at it! That while the more *Barbarous Nations* have *Worshipped the Sun*, the *Moon*, the *Stars*, and the more specious and glittering *Objects of Idolatry*; such *Learned Nations* as the *Egyptians* worshipped a *Bull*, a *Dog*, and a *Rat*; the *Learned Grecians*, worshipped *Fewers*, and *Passions*, for their Gods; and our most *Learned Romans* worshipped the very *Furies*

## in punishing Sin, with Sin;

of Hell. Truly, there was the *Just Wrath* of God, in this Thing, That the Nations, who had most of *Light*, whereby to *know God*, and yet *Glorified Him not as God*, should become thus *Vain in their Imaginations*. But stop'd they here? No; There is mention'd a further Depravation whereto God left them, in His *Just Wrath* against them, for their *Idolatries*: For *this cause God gave them up to Vile Affections*; which also imply and comprize *Vile Practises* in them. It is here indeed, Three Times over noted, That God punished their *Idolatries*, by leaving the wretched *Idolaters* to other and farther *Abominations*; Especially, He punished the *Spiritual Uncleannesses* of *Idolatry*, by leaving them to the *Corporal Uncleannesses* of *Debauchery*: They who worshipped God under the Shape, it may be, of *Bruits*, were left by God, unto the *Sins*, which made them worse than *Bruits*. If you Read the Old Pagan *Suetonius* his life of *Nero*, you'll see those very Villanies acted, in the Unclean Court of *Rome*, which our Apostle here Brands with Infamy. The Christians at *Rome*, knew where to find a Court, that at this very Time, would afford an Exemplification, and Explication, of what the Apostle thus wrote unto them.

In our Text; the matter is once again Repeated. Behold, the Holy God here *Punishing* of *Sinners*, by *Giving them over to a Reprobate mind*. But what is a *Reprobate mind*? It is here Explained

6      **The Dreadful Justice of God,**  
ned; A mind set upon doing of those Things  
which are not convenient: Or, which are unrea-  
sonably wicked. And a *Black List* of those  
things then follows; The Bottom of Hell it self,  
could not afford but such a *Black List* of Crying  
Abominations.

Now there is a very Terrible Doctrine which  
even like a Thunder-bolt hence falls among us:

*That the Holy God, often Punisheth many Sins  
of men, by Giving them up to still Blacker  
Sins against Him.*

I find, the Jews have a Notable saying; *Mer-  
ces Transgressus Transgressio*; That is to say,  
Men are punished for *One Transgression*, by being  
therefore *Given up unto Another*. And this is  
the Thing, that is now to be said unto us; God  
help us to Receive with an Agreeable and Pro-  
fitable Attention, what shall be said concerning it.

There are Two very Important CASES, to  
be now Treated upon.

In the first place, the *Methods* of the Divine  
Sovereignty and Equity, in this awful manner, are  
now to be set before us. It is a Subject of deep  
Enquiry;

#### The First CASE.

*How does the Holy God, Punish men for One  
Sin, by Leaving them to Another; and how is it  
Consistent with His Holiness to do so?*

Now

in punishing Sin, with Sin. 7

Now this is an Enquiry so full of dazzling *Mystery* and *Amazement*, that it must be answered, with all *Humble Modesty*. Our *Humble Answer* to it, must be, in these *Conclusions*.

*Conclusion. I.*

There are certain *Spiritual Plagues*, as well as *Temporal Plagues*, among those *Terrible Things*, which a *Sinful world* is justly *Plagued* withal. *Temporal Plagues*, or, *Disastrous Blows* upon men, in their *Secular concerns*, are not the only *Punishments*, that their *Sins* are chastis'd withal; *Calamities* that befall *Sinful men* more immediately in their *Outward man*; Such as *Poverty*, and *Slavery*, and *Reproach*, and *Sickness*, and the *Embitterments* and *Abbreviations* of the *Natural Life*, are not all the *Scourges*, with which the *Sins* of men are punished. There is another *Sort of Arrows*, in the terrible *Quiver* of the *Sin-Revenging Lord*: Even *Spiritual Plagues*, or direful and ireful *Strokes* from *God*, upon the *Spirits* of them, that *Sin* against Him. In these *Plagues*, the *God of Heaven*, saith, as to that *Sinner*, in *Exod. 9. 14.* *I will send my plagues upon thy Heart*; The *Heart*, the *Soul*, is the *Object*, that these *Plagues*, more immediately fall upon.

This *General Conclusion*, we lay in the *Foundation* of our whole *Discourse*; because to this *Head of Spiritual Plagues*, is to be referred the

8      **The Dreadful Justice of God,**  
whole Case, of, One Sin punished with another.

**Conclusion II.**

As an Instance of *Spiritual Plagues*, The *Oracles* of God, have often told us, That *Some Sins*, are not only *Consequents*, but also *Punishments* of others. To this purpose, we have that famous passage, in *Isa. 6. 10.* where, the people who had sinitully *Stopt their Ears*, and *Shut their Eyes*, have this Judgment passed upon them for it; *Make the heart of this people Fat, & make their Ears Heavy, and Shut their Eyes.* The whole *Jewish Nation*, have now for many Ages, been a *Flaming Monument* of such *Plagues*, and *Fulfilment* of the Prophecy that prædicted them: God hath for this Cause given them up to a vile *Unbelief*: they are *Shut up in Unbelief*, as in the *Utter Darkness* of a *Prison*, because they have so criminally *Refused the Lord Messias*; and in that *Prison of Unbelief*, must they *Ly punished*, until the *Times of the Gentiles are fulfilled*. The *Wrath of Heaven*, does not *Now* commonly with such *Visible Strokes* from Heaven, cut off them that have provoked it, as perhaps it commonly did, when the Lord more *visibly* Exhibited Himself, as a *King* among His People, in the *Mosaic Pædogy*. But *Spiritual Plagues*, and such *Derelictions*, and such *Dispensations*, as more immediately affect the *Spirits* of men, with a *Confirmed State*

in punishing Sin, with Sin.

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*State of Sin*, are those that are now Scattered like *Brimstone on mens Habitations*. And yet such *Plagues* also were of Old inflicted, as well as Now. Hence we read, in *Psal. 81. 11, 12.* *My people would not Harken to my voice; so I gave them up, unto their own Hearts Lust, and they walked in their own counsels.* This was to punish mens former Sins, by giving them up to further Sins; even all the other Sins, that their own *Hearts Lust* would incline them unto. Hence we read, in *Psal. 95. 10, 11.* *It is a people that Err in their Heart, and have not known my wayes: Unto whom I sware in my wrath, that they should not Enter into my Rest.* This was to punish mens first Refusal of *Entring into Rest*, by giving them up, unto One Sin after another, which might bring Desolation upon them. Hence we read, in *Hos. 4. 17.* *Ephraim is joyned unto Idols: And now, What shall be done to Idolatrous Ephraim? Enemies, Devour him; Famines, Consume him! Thunders, Batter him; No; A worse Thing than all of This, Let him alone.* But then, I am sure, Sin and Hell, won't Let him alone. Upon this Passage, I remember one of the Ancients, breaks forth into that Exclamation, *Vis Indignantis Dei Terribilem vocem audire?* 'Tis the Dreadful Voice of an Angry God! Ponder to this purpose, Likewise that passage, in *Isa 63. 17.* *O Lord, why hast thou made us to Err from thy wayes, and hardened our Heart from thy Fear? God punisheth One Sinful Error in men,*



10      **The Dreadful Justice of God,**  
men, by giving them up to another, One Sinful  
*Hardness*, by giving them up to another. It is  
an awful Observation, of *Austin's*; *Iussisti et sic*  
*est, ut pena sua sibi sit omnis inordinatus affectus.*

### Conclusion III.

As well *Scripture* as *Reason* tells us, That *Sins*  
may truly be accounted *Punishments*; and  
that it is among the worst of *Punishments*; to be  
given up unto a *Reprobate mind*. As there is a  
*Moral Evil* in every *Sin*, so *Sin* may be reckoned  
a *Paenal Evil* too. There is no *Sin*, but what is  
a *Misery* as well as a *Sin*. A man, by *Running*  
into *Sin*, does run into *Darkness*: The Sinner  
does, according to *1 Job 1 6 Walk in Darkness*:  
And is it not a miserable thing to *Walk in Dark-*  
*ness* from day to day? A plagued *Egypt* scarce  
knew a thing more miserable. By every *Sin*, a  
man is Degraded, and Debased, and Disgraced,  
and made a miserable Wretch. Hence we are  
told, in *Rom. 3. 23 All have sinned, and come*  
*short of the glory of God*. Alas, By *Sinning*, we  
very sadly Loose our glory. *Sin* is in the very  
Nature of it, a Departure from *God*: and there-  
fore it is a Departure from the *Chief Good*, and  
from that *Felicity*, and *Fruition* which is most  
of all to be desired. In every *Sin*, a man does  
that astonishing Thing, in *Jer. 2 12 To Forsake*  
*the Fountain of Living Waters, and hew out cisterns*  
*that*

in punishing Sin, with Sin.

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that can hold no water. Now, Syrs, I think, and judge, and say, Whether an Immortal Soul, can bring upon it self a greater *misery*. Yea, and the more of Sin any man doth commit, the more of *misery* does belong unto that man; and the more of *Wrath* will God at the last proportion out unto him. The Sinner is, as the Bible speaks, *Heaping up Wrath*; and by every New Sin, he adds unto that *Heap*, which being Fired by the Breath of God, shall scorch and scald upon him, throughout Eternal Ages. *The Wages of Sin is Death*; and the more Sin that any man hath done, the more of *Wages*, and of *Burnings*, and of *Torments*, will belong unto that man for ever. There are also *Degrees of Sin*; the Book of Truth informs us, that there are some *Greater Abominations*; and some Sins have more of *misery* in them, than others have. Some Sins bring more of *Blemish* on the Names of men, and more of *Blindness*, and *Bondage*, and *Horror* on their *Minds*. There are *Miscarriages*, that bring more of *Confusion* with them, and that more confound men in all their Interests. It may be, they are *miscarriages*, that render men presently and grievously obnoxious to the Resentments of the Societies which they belong unto, and that bring *Censures* and *Ruins* upon the obnoxious. I have read of a *Judge*, who being to punish a man for *Drunkenness*, ordered that the man should be *Drunk* over again: He judged

**The Dreadful Justice of God,**  
 judged it seems, That the Crime it self was its  
 own *punishment*, a man could not be worse pu-  
 nished than by being Left unto such a *Beastly*  
*Crime*: [ and have I not wrong'd the *Beasts*, in  
 calling it so: The *Beasts* affect it not! ] Indeed  
 the very *Pagans* themselves have seen cause to  
 say, *Sceleris in Scelere Supplicium*. Sin is its own  
 plague. He that lays all these things together,  
 will be convinced of This, Lord, Thou dost never  
 punish our Sin more Terribly, than by Leaving us to  
 Sin yet more against thee!

*Conclusion IV.*

The Punishment of Sin, does ever proceed  
 from the God, that is offended by Sin; though  
 Sin it self do not so. A *Reprobate mind* is not  
 made by that God, who is Goodness it self, and  
 who alwayes made all Things very good: And  
 yet this Good God may order the Effects of a  
*Reprobate mind*, for to be the punishments of those  
 that have done Evil before Him. We are wise-  
 ly to Distinguish, between Sin, as it is a Crime,  
 and as it may be the Punishment of a Crime.  
 Now, according to this Distinction, we are cer-  
 tain, That God cannot be the Author of Sin: *Ul-  
 tor peccati non est Author peccati*. The *Jesuites*  
 and *Arminians*, that Revile us, for Holding that  
 God is the Author of Sin, do but show, that they  
 Resolve to Revile: The Lord Rebuke them! No,  
 We all Agree to say, He that cannot Look on  
 Iniquity,

in punishing of Sin, with Sin. 13

*Iniquity, will not Make Iniquity ; He that Hates all the Workers of Iniquity, cannot Himself Work Iniquity. The God that cannot Lye, cannot in any thing Decline, from His own Eternal Rule of Right; nor Incline any of us to Decline from that Rule. Are Sinners given over by God? Never so, but that at the same time it may be said of them, as in Eph. 4. 19. They have given themselves over unto Wickedness. Hence is that caution, in Jam. 1. 13, 14. Let no man say, when he is Tempted, I am Tempted of God; for God cannot be Tempted with Evil neither Tempteth He any man; But every man is Tempted, when he is drawn away of his own Lust, and Enticed. But then, we are also certain, That there is no punishment of Sin, but what comes from God. God Acts as a Judge, in the punishment of Sin; yea, there are Positive Acts of God about it: It is a Flower of His Crown, in Plal. 94. 1. O Lord God, To whom Vengeance belongeth. The Revenging of Sin is from God; from the Throne of God, from the Hand of God, and not without some Act of the Great God, issue out all those Revenges, which testify against the Sins of men.*

*Conclusion. V.*

*The Acts of God, in bringing about, the Punishment of one Sin with another, are infinitely Strangest, but marvellously Variouſ. There are several*

**The Dreadful Justice of God,**  
 several Holy *Acts* of the Thrice Holy God, in  
 giving a Sinful man up unto a *Reprobate Mind*.  
 When God *Punishes one Sin*, with leaving a man  
 to Another, 'tis by doing that Stupendous Thing,  
 whereof we often Read in His Word; Namely,  
**The Hardening of the Heart** in such a man.  
 But how is this brought about? Some have con-  
 ceived, That this was one of the *Unutterable*  
*Things*, heard by our Apostle Paul, when he was  
*Caught up to the Third Heaven*; 'Tis very sure,  
 no man on *Earth*, can fully Utter this Tremendous  
 Operation of God.

In general; We all Agree, with *Austin*, That  
 God *Hardens* not the Heart of any man, or gives  
 him up to a *Reprobate Mind*, *Infundendo Malitiam*,  
 or, by Infusing of Sin, into his Heart: but  
 He rather does it, *Non Infundendo Gratiā*, or, by  
 not Infusing of Grace.

Let us more particularly, take up these Apprehensions  
 Concerning it.

I. The **Original Sin**, which man hath De-  
 praved himself withal, contains in it, an hideous  
 and hellish Disposition to Every Sin whatso-  
 ever. Besides our *Actual Sins*, which are Num-  
 berless, we have within us, an *Original Sin* which  
 is indeed, the *Original* of them all. Of this do  
 some understand, what they so Read, in *Plal. 90.*  
*8. Thou hast set our Secret in the light of thy*  
*Countenance*; even that Sin, that is of all the most

**Secret;**

in punishing of Sin, with Sin. 15

*Secret* ; the *Original Sin* defiling of our Hearts within us. However, of this most plainly, we have that Confession, in *Plal. 51. 5. Behold, I was shapen in Iniquity, and in sin did my Mother conceive me.* Our *First Parents*, whom God justly made the *Representatives* of all mankind, were made *Mutable* ; and it was no Unjust Thing in the God of Heaven to make them thus *Mutable* : *Immutability* is the prerogative of God alone. These our *Parents* being thus *Mutable*, abused the *Liberty* of their own will, and by Sinning against God, they brought a *Pravity* upon their *Natures*. This *Pravity* is with all possible *Equity* unavoidably deived unto *Us*, their Children ; who accordingly bring *Vicious Natures* into the World with us. Now, in this *Original Sin* of our *Natures*, there are the *Seeds* of all the Wickedness Imaginable. We are told, in *Matth. 15. 19 Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies.* But we are sure, *There comes nothing out of the Vessel, which was not first in the Vessel.* Truly, This *Evil Figment* ( as the Jews call it ) in the Heart, is perpetually *Forging* of Wickedness, and it naturally carries us to all the villanies which a wicked world was ever defaced withal. When you have brought in ( if you can do it ) a *Catalogue*, of all the monstrous Enormities, that have been drying this World for the Fires of the *Last Conflagration*, Then let me say, *In my Heart,*



**The Dreadful Justice of God,**  
Heart, and in thy Heart, there is a woful Disposition  
to all of those Enormities!

II If God should not by His Grace, Restrain the Rage of Original Sin, in the Hearts of Men, they would soon rush upon the most Outrageous Impieties in the World. As it was said, in Plal. 76. 10. Surely the wrath of man shall praise thee, the Remainder of that wrath shalt thou Restrain: So may we say, Surely the Rage of Sin is permitted by God, so far as His praise may be fetch'd out of it; but the Remainder of that Rage He Restrains most gloriously. The Restraints of Grace upon the children of men are Wonderful. Upon Some there are the Restraints of Special Grace. There is a principle of Sanctity shew'd from on High into their Hearts; and Original Sin is powerfully mortified by that principle. Hence the persons under those Restraints, heartily Hate Sin, and Loath Sin, & will not freely commit any known Sin; but say as in Gen. 39. 9. How can I do this great wickedness, and Sin against God? Upon Others, there are only the Restraints of Common Grace. There is a Conscience in them; and though that Light within be so Darken'd, that it is not a sufficient guide unto Life, yet this Light shows men many Fair Things, and Like a Fire, it flashes Fiery Rebukes upon them, if they do not those things. This Conscience is a curious Engine, whereby God, the Supreme Go-

vernour



in punishing of Sin, with Sin. 17

vernour of the World, keeps the World in Order. Men would be so many *French Dragons*, or *Turkish Pyrates* one upon another, if it were not for this Check from God upon them. A man would soon Murder his Father & Mother, Destroy his own Wife, and Debauch his Neighbours, BlaspHEME God, and Fire the Town, & Run a muck among the people; if God should not Lay upon him *Restraints of Conscience*, (and some further, of *Interest*,) and say, as in Gen. 20. 6. *I withheld thee from sinning against me.* Men may say, Like *Hazael*, when they hear of any Brandeable Action, *Am I a Dog, that I should do such a Thing?* But every man of us all, would be a *Dog*; and a *Devil* too, if the *Restraints of Grace* were taken off. The Devout Martyr *Bradford* therefore, when he heard of any Extraordinary Sin perpetrated in the Neighbourhood, would smite his own Heart, and say, *In this Heart of mine, is that which would soon betray me into the same Sin, if God should Leave me to my self!* And such was the Speech of the Ancient, on such an occasion, *Ille Heri, Tu Hodie, Ego Cras*: If he Sin'd Yesterday, and if Thou Sin To Day, I am as Likely to Sin To morrow.

III. God, upon great provocations, Withdraws, or Withholds from Sinners men, the Grace, which He never owed them; and *Then* they Sin, most horribly, & enormously.

B

Religiously

prodigiously. There are *Venemous Fires*, as one may call them, in the Souls of men; The *Grace* of God, keeps under those *Fires*, with Heavenly *Chains* upon them: If men stir up their own Sin, till He Remove these *Chains*, those *Fires* will break forth, and belch out, and vomit up *Affronts* to Heaven, Like so many *Flaming Mountains*; men will be all over *Set on Fire* of *Hell* immediately. 'Tis very sure, That God may *Deny* to men, the *Grace* which He never *Ow'd* them. God never oblig'd Himself unto any *Unregenerate* man, to bestow the *Influences* of His *Grace* upon that man. And, if this *Grace* have been *Despised*, and *Rejected*, and *Rebelled* against, how much more unexceptionable does it still become, for the *Sovereign Lord* of all, to forbear bestowing of it? In this point we are *Silenced*, from *Rom. 9. 14, 15. What shall we say then? Is there unrighteousness with God? God Forbid. For He says, I will have mercy, on whom I will have mercy.* To *Ly* at the Foot of the *Sovereign God*, with an *Humble Silence*, under His *Uncontrouleable Irresistible Will*, is an *Essential* part of that *Humiliation*, without which, no man shall see the Lord. Now if the *Grace* of God, be not granted unto *Sinful* men, what piece of *Sinfulness* will they stick at? At *None* at all: Should the *Dam* of *Restraining Grace* be taken down, a devouring *Flood* of *Sin*, will presently carry all before it.

IV. When

IV. When the *Punishment of Sin with Sin*, is to be brought about, the Sinless and Spotless Providence of God, often presents unto the Sinner, those *Objects*, which are the *Occasions* and *Incentives* of his Falling into Sin. It was by the Spotless Providence of God, that the *Golden Wedge* came in the way of *Achan*, and that the *Charming Lady* came in the sight of *David*: And now, what needed any more to Captivate the *Forsaken of the Lord*? We say, 'Tis *Opportunity that makes a Thief*: God, in His most Spotless Providence, gives to many a Sinner, an *Opportunity*, to Exert the *Lusts* that are Nested in him; and there needs no more than such an *Opportunity*, for an *Heart* abandoned by Heaven, to conceive *Sin*, and bring forth *Death*. A man once, who did not know his own *Heart*, wondered when it was told him, That he should *Burn Cities*, and *Kill People*, and *Brain Children*; and *Rip up Women with Child*: Thought he, *I am sure, I han't an Heart for to do such Barbarous Things*! Now the Prophet, that he might assure this man, of his Living to Do all these Things, only says to him, 2 King. 8. 12. *Thou shalt be King*: q. d. *Thou shalt have an Opportunity to do all of this*; There needs no more! The Mistress of a Family, Lets what *Plate* is necessary, be commonly used about the House, though a *Thievish Servant* will Steal that *Plate*,

**The Dreadful Justice of God,**  
and Smart for doing so. God, in His most  
Unblemishable Providence, gives a *Cheater*, an  
Opportunity to Defraud his Neighbours: & gives  
a *Drunkard*, an Opportunity to see the *Wine* give  
its colour in the Cup: and gives a *Wanton*, an Op-  
portunity to Court his Mistresses. There needs  
no more, to Take such a prepared Heart, as the  
poor Sinners is: The Sparks are no sooner struck,  
but the Tjnder takes immediately.

V. There is nothing that more Entraps a Sin-  
ner, in the punishment of Sin with Sin, than the  
Scandal of Sin committed by great Pretens-  
ders to Godliness: and it is not without the  
ordering of God, that this Trap is laid for un-  
godly men. The Sin of men, is, that they do  
not themselves Personally, and Seriously, and  
Sincerely, enter into Covenant with God in  
Christ, and Walk in His Blessed wayes, accord-  
ing to His Covenant. Now, God will Punish this  
their Sin, by giving them up unto more Sin, and  
unto Obstinacy in all their Sin. How is it ac-  
complished? Men are very ready to take up  
their Opinion of a Way, from the Character of  
them who walk in that way. But there will  
alwayes be persons of a Bad Character & Car-  
riage, among those, who profess the Christian  
Religion, which is the way of Truth. And So  
there follows that mischief, in 2 Pet. 2. 2. By  
reason of them the way of Truth shall be Evil spoken  
of:

in punishing Sin, with Sin.

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of : Men take up unreasonable prejudices against the way of Truth, and so they go on in the way of Sin, until they dy. Now, God Orders it, that when such Things Do fall out, as they must fall out, our ungodly people shall be acquainted with them. David, a professor of the way of Truth, did a very Scandalous Thing, upon which he received that Admonition, *By this Deed, thou hast given great Occasion unto the Enemies of the Lord to Blaspheme.* Now, the Lord ha's Ordered the Recording of This Deed, that men for the Sin of being the Enemies of the Lord, may be given up unto their Blasphemies. We find, in the writings of the Ancients, that about a Thousand years after this, namely, in the primitive Times of Christianity, many Pagans, would not be Christians, and made this plea for it : *The Christians tell us, that their Christianity, is a thing much better than what we profess : but it can't be as they say : for one David, was one of their greatest Saints, and by their own Confession, this David, was one who did as Damnable Things, as could be done by a mortal man !* Oh ! Lamentable Wretchedness ! [ compare, Ezek. 36. 20. with Rom. 2. 23, 24 ] Sometimes, when a multitude of Sinners must be Given up to Sin, God Orders it, that they shall see the Scandalous Immoralities, that some Eminent Man falls into. There was once a Minister of God, that fell into a Sin, for which the Displeasure of God brought a very Tragical Thing upon him :

An ungodly man, who before this, had some Awe upon him, from the words of that *Minister*, saw the Tragedy : And now, what followed ? We read, in 1 King. 13 33. *After this Thing, Jeroboam Returned not from his Evil way.* Thus, there are Strict pretenders to Godliness, that fall into Sins, which give Scandals to the Neighbourhood : The Neighbours, that were through their own *Sinfulness*, before this, not well-Established in Godliness, *After this Thing*, they cast off all Regards of Piety, and become very Impious. I have read of one, sorely Tempted unto *Atheism*, who gave this doleful Account of it ; *I Live under a Minister that will Preach Good Sermons, but his Conversation is quite Contrary to his Preaching : He is a Lascivious Wretch ; and therefore, since he does not Believe, that there is a God, it makes me suspect, whether there be one or no.* Thus, the Great God, sets a Cup of Poison, before ungodly men, who have sleighted the *Waters of Life* : The Sin of a Scandalous Example, is a Cup of Poison set before them : They Take it, and Swell, and Burst, with Enmity against God, & perish in their Ennity.

VI. An Offended God, sometimes for Sin, gives men up to a Singular Energy of Satan ; and Then ! Then they go on to Sin, with a very Satanical Fury. There's many a Prayerless Heart, many a Slothful Heart, many a Covetous Heart, many



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many a *Malicious Heart*, many a *Lascivious Heart*, many an Heart inordinately set upon *Sin*, after means used for the Cure of it. Some *Devil* sees this Heart, and puts in, as it were, a *Memorial* desiring, *That he may take a fuller possession of that woful Heart*. The *Righteous God* permits it ; and it is a *Righteous Thing* with Him to permit it. God will no longer Defend the *Soul* of the Sinner from the Efficacy of the *Devil*. And now, what follows ? The Sinner is, *Led Captive by the Devil at his will*. And, alas, what won't men do, when the *Devil* is in them ? As we read, in 1 King 22. 22. *There came forth a Spirit, and he said, I will go forth, and I will be a Lying Spirit : --- And the Lord said, Thou shalt perswade him, and prevail also : Go forth, & do so*. Thus, the *Devils* ; They stand ready to Go forth, and be, one of them, a *Lying Spirit*, another of them, a *Sensual Spirit*, another of them, a *Profane Spirit*, in the Hearts of them, that are given over by God : God sayes, *Do, Go, Thou shalt prevail against that miserable Sinner*. There is a prodigious Instance of this Thing in profane Swearers. When they have used themselves to *Swear Profanely*, some *Devil* takes that possession of their Tongues, that they Belch out Hellish Oaths continually, and *Swear* so commonly, that they know not how to speak without it. What *Vile Things* did Judas perpetrate, when as it is said, in Joh. 13. 27. *Satan Entred into him : And*



24      **The Dreadful Justice of God,**

*Ananias*, when, as it is said, in *Act. 5. 3.* *Satan filled his Heart?* Even a *Peter*, a *Child of God*, may do very Criminal Things, when *Sifted* by a *Devil*: The presence of a *Silly Damsel*, most wretchedly Entangles him. How much more, will one that is a *Child of the Devil*, be most heinously Criminal, when he is given up to do the Lusts of his Father? But under this *Diabolical Possession*, there is no property of the *Devil*, more commonly to be noted, than that of his being, *An Unclean Spirit*. *An Unclean Spirit* often Seizes the Heart of a man, that hath Invited him. And that Heart, then becomes an *Oven*, that ha's the *Fire of Hell*, upon every Temptation glowing in it: The *Vile Affections* of *Uncleanness*, do then Shake off their *Bridles*: The *Beast* is by some *Devil* Spurr'd on to Exorbitances that cannot be imagined: When the *Spirit of Uncleanness*, hath taken the Sinner, 'tis very Rare, [ *Solomon* saw Scarce One of a *Thousand*! ] that they Stop, till they be run down into the *Deep*, of Perdition, with their *Brethren*.

VII. One very usual way, wherein, *God* gives men up to a *Reprobate Mind*, is by leaving them to the *Delusions* of an *Erroneous Mind*; and Suffering them to take up *Vile Opinions*, that Suit their *Vile Affections*. We read of some Sinners, here, That they become vain in their *Imaginations*, and their *Foolish Heart* is Darkned. And thus, we read

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read of some, in 2 Thel. 2. 10, 11, 12. *They Received not the Love of the Truth, that they might be saved: For this cause, God shall send them Strong Delusion, that they should believe a Lye, that they all might be Damned.* Fallen man, is a Creature full of Ignorance: His Fall ha's wounded his Intellectuals: He is more prone to *Vain Thoughts*, than to *Right ones*: Leave this *Wild Ass-Colt* unto himself, and he'l rush Head-Strong into every *False way*. If God, the *Father of Lights*, do not *Enlighten* us, we shall see nothing aright: But He witholds His *Enlightning Influences*, from the minds of those, who do not *Love the Truth*, which He ha's given them: The *Powers of Darkness*, then set in to *Darken* them, with *Strong Delusions*; They are *Blinded by the God of this World*: And, *Strong Delusions* do certainly lead men to *Strange Iniquities*. Yea, sometimes God gives men over to such *Strong Delusions*, that they will count the most bloody *Murders*, to be a *Good Service* to Heaven; they will count the most *Nicolaitan Abominations*, to be but *Innocent Recreations*; they will plead for no less Crimes, than that of which the Impudent *Italian Cardinal*, published an *Apology*, and an *Encomium*. What a *Reprobate Mind* is there in those men, that can *Reverence* an *Incarnate Devil* at Rome, as if he were an *Infallible Vicar of Christ*, and a *God upon Earth*; and that can conform to all the *Extravagant Folly* and *Madness of Popery*? All Europe did so two Hun-

## The Dreadful Justice of God,

Hundred years ago, and more than Half *Europe* do so, to this Day ! God ha's given men over to such a *Strong Delusion*, to *Punish* them for their not *Loving the Truth* of the Lord Jesus Christ. What a *Reprobate Mind*, is there in those men, that can reckon such a foolish and such a Filthy Whore-master, as that Impostor *Mahomet*, for the great *Prophet of God*, and receive such a Volume of abominable Non sense as the *Alcoran*, for the *Book of Life* ? The Three Greatest Emperours upon Earth, do it, at this day ; and mighty Empires, and Kingdomes do it ! God ha's given men over to such a *Strong Delusion*, to punish them, for their not *Loving the Truth* of the Lord Jesus Christ. What a *Reprobate Mind*, is there in those men, who look upon the poor feeble ruin'd *Conscience*, the Remainder of an *Excusing and a Condemning Principle* in Fallen man, to be, *The Christ of God* ; and who make the whole *Gospel of Christ*, nothing but an Allegory of this poor *Conscience* ; and who dream, that when this *Proud Wicked Conscience* is become so unfaithful as to Cease *Accusing* of them for Sin, they are then *Free from Sin* ? More than an *Hundred Thousand* in the English Nation, since our Time have done so ! 'Tis because a Jealous God, will *Punish* men, for their *Slighting of His Precious Christ*, and not living in the *Love of the Truth*. But, *Ab, Lord*, What wilt thou do to Nations, wherein there is to be found after all,

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a more Horrible Thing ! The Revelation of the *Christian Religion*, is the most Glorious Favour, that ever the God of Heaven Enriched the World withal : And there is as full *Demonstration* given, to the *Christian Religion*, as there is for the *Being of a God* : It is impossible for any thing to be more fully *Demonstrated* than This, That our Blessed *Jesus* is the Redeemer of the World, and that He is Risen from the Dead. And yet there is a Generation of Sinful men, of late horribly multiplied in the English Nation, who Deride all this Reveled Religion, and Blaspheme the Glorious Lord of it. Whence is this ? Truly, 'Tis from the Dreadful Vengeance of God, upon this Generation, for their Disobedience unto His *Holy Religion*. By the late Reigns, that made more than Three Kingdomes to Sin, 'tis Incredible how much *Vice* got head in the Kingdomes : *Vice*, which is ever contrary to, and Condemned by, the *Holy Religion* of our Lord. Men that were called, *Christians*, would give themselves over, to that *Vice*, which was not allow'd among the Sober *Pagans* themselves : and now God ha's given them over, to shake off the very Name of *Christians*. Men have Rebelled against the Oracles of our Lord *Jesus Christ* ; and now they abandon those Heavenly Oracles, to set up wretched Stuff, which they call, *The Oracles of Reason*. There is the Vengeance of God in this Thing, to Ripen the Nation for an Amazing Storm, that

28      **The Dreadful Justice of God,**  
that will doubtless break upon it, ere *this Generation pass away*.

It is an awful passage, which I find in the Writings of a Learned Person, of the English Nation, who hath sometimes Preached in that very Pulpit, where I am now Standing.

'The *Hydra of Socinianism*, hath not only  
'Hissed, but mortally Stung many a Soul in  
'the *Polonian, Hungarian, Transylvanian*, and  
'*Belgick* Churches; and I could heartily wish  
'it had never Swum after *Pelagius*, through the  
'*British* Sea's, with whole *Folio's* ty'd about its  
'Neck, to lay its Poisonous Eggs, in our Se-  
'minaries. The Lord speedily Crush them in  
'pieces, that they may never hatch into fiery  
'flying Serpents, to provoke the Lord unto  
'Vengeance. What Country in *Europe* hath  
'Sweltred under more Tearing Scourges, bitter  
'State Confusions, and Convulsions, and dread-  
'ful Shakings, than *Poland*, where it had its  
'first vent and patronage? And how far the  
'*Belgick* Lion, hath had his Nails pared, and  
'his Teeth knock'd out, by that *Hammer of*  
'*God's Wrath*, in *Europe*, since the Publication of  
'those Blaphemous Treatises, I wish both They  
'and We did seriously lay to Heart.

[ Thus Mr. S. Lee. ]

But what may now be fear'd, for the Fate of  
*England*, where *Socinianism* hath not only been  
prevailing horribly, but also been advancing  
into

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into Deism, which Denies the only Lord God, even  
our Lord Jesus Christ, with a yet more horrible  
Degree of Blasphemy!

**T**HUS you have seen the Holy methods of  
God, in Punishing of Sin with Sin: Yea,  
you have at this very moment before you, a  
Tragical and Amazing Instance of His doing  
so. That mans Heart is all Adamant, and a  
very Reprobate Mind indeed is in that man,  
who is not now Inquisitive, How to prevent  
so direful a Punishment. It is Time for us, to  
take into our Thoughts,

### The Second C A S E.

*What course we are to take, that the Great God,  
may not make our being left unto more Sin, the  
direful Punishment of our Sin?*

That we may Escape this Tremendous Ven-  
geance of God, Sirs, Let us attend unto the  
Counsels of Heaven, that are now to be set be-  
fore us.

I. Let us not be of such a Reprobate Mind, as  
to Esteem it a Small Thing, for the Great  
God once to give us over, into the Punishment  
of Sin, with Sin. Consider, with a Trembling  
Soul, Consider the Deplorable condition, of them  
who



## The Dreadful Justice of God,

who are under the sore Punishment of Sin with Sin; There never was a Sorer Punishment! Never did any Rapid Peals of Thunder, carry such Alarums of Death with them, as those, in Rev. 22. 14. *He that is unjust, Let him be unjust still; and he that is Filthy, Let him be Filthy still.* Never does the Curse of God more Irefully Thunder-strike a Sinner; than when it Punishes him for one Injustice by leaving him to another, and when it Punishes him for one Filthiness by leaving him to another. Other Afflictive Dispensations of God, may be Fatherly Castigations; But when Sin is Punished with Sin, this looks horribly Vindictive. When the wise man speaks of mens being left unto the Sinful Folly of Uncleanness, he sayes, in Prov. 22. 14. *He that is Abhorred of the Lord shall fall therein.* And when the Heavenly Psalmist, speaks of mens being left unto the Sin of Covetousness and Earthly-mindedness, he sayes, in Psal. 10. 3. *That man, the Lord Abhors him.* Truly, when a man is given over to Sin, it carries this fearful Aspect with it; it looks as if such a man were under the Abhorrence of the Lord! I tell you, Sirs, and it is a dreadful Thing that I am going to tell you: This, or being Left unto Sin for Sin, 'tis a Punishment for a Devil. The very Devils are punished by being left unto the Sin, that augments the Chains of Black Darknes for ever upon them. Those forlorn men, that are left unto

Sin



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*Sin for Sin*, have the *Black Chains of Darkness*, in some sort, like those of the very *Devils* laid upon their Souls. Oh! Tremble, when you Think on't! Mark what I say; There is not one *Regenerate Soul* among you all, but what will readily own the Truth of *This*: A man had better have his *Eyes* put out, than be given over to a *Penal Blindness* of Heart. A man had better ly groaning under the dolours of the *Stone*, than be given over to an Heart of *Stone*. A man had better be a *Captive* to *Africans* or *Indians*, than be given over, to the *Dominion of Sin*, and be a *Bond slave* of *Lust*, a *Vassal* of *Mammon*, and *Led Captive* by *Satan* at his will. What shall I say? To be given up unto *Vile Affections*, is worse than to be given up unto the most *Vile Reproaches*. Man, Thou art given over to a *Reprobate Mind*, if thou art not thus perswaded. But for a man to be thus perswaded, is one way to *Escape this Terror of the Lord*.

II. Let us not Refuse the *Offered Grace* of our Lord *Jesus Christ* in the *Gospel*, to deliver us from *all Sin*, and from all the *Punishment* of our *Sin*.

Syrs, The Lord *JESUS CHRIST*, who *Saves His People from their Sins*, do's in His *Gospel*, [*The Gospel of your Salvation!*] make you an Offer of His *Great Salvation*. One Thing in the *Salvation of the Lord Jesus Christ*, is, The *Pardon*

of all your Former Sins, through the Blood of that Son of God, which, ( because is the Blood of the Son of God ! ) Cleanses from all Sin. And when He gives the Pardon of Sin, He also therewith gives a Power against it, and that Blessing of the New Covenant, Sin shall not have Dominion over you. The only way to be Delivered from Falling into Sin, is, To get into that New Covenant, by a Real, and Cordial, and Thankful Acceptance of the Salvation, which is offered unto us, on the Terms thereof.

We read it Three Times noted concerning Pharaoh, That he Hardened his own Heart : But then it follows no less than Seven Times upon it, That the Lord Hardened the Heart of Pharaoh. Ah, miserable Unregenerates ; The Spirit of the Lord Jesus Christ, with His Righteousness, is Tended unto your Acceptance, even that Spirit whose office 'tis, to Preserve your whole Spirit, and Soul, and Body, Blameless unto His Coming. If you Harden your own Hearts, against the calls of the Gospel, to Accept of this Grace, it will come to This, that the Lord will Harden your Hearts. And, when the Lord shall Harden your Hearts, alas, you'll be given over to Sin, and Wrath unto the uttermost. We read of Some in 2 Thes. 2 10, 11. Because they Received not the Love of the Truth, that they might be Saved ; For this cause, God shall send them Strong Delusion. Sinners, if you don't Receive the Grace of the Lord Jesus Christ,

in punishing Sin, with Sin. 33

Christ, propounded in the Truth of the Gospel, For this cause God will send you strong Confusion, and lay you under Strong Fetters of Sin, your Bonds will be made Strong forever! The Lord Jesus Christ from Heaven, makes a wondrous Offer of His Grace unto us. ... But before I do Articulate, that Gracious and Wondrous offer, there is one Solemn Advice that must be given you. 'Tis This; The Devils of Hell, doubtless observe who Consents to the Motions of Heaven; and where they observe an Heart that Consents not, They, They! lay a claim to that woful Heart. Since that Heart, won't have a Christ, and the Spirit of Christ, Say those wretched Devourers, Let us enter into that Heart, and have it, and hold it for ever. The Formidable wrath of God, sayes, It shall be so! And then, Oh! what Sins, what Sins, are the poor Sinners left unto! After this awful Admonition, I am now to propound unto you, the offer of the Lord Jesus Christ! an offer; which I would preface with the All-Summoning Words of Micajah, Hearken O all ye people every one of you. 'Tis This; Perishing Soul! Shall I Reconcile thee to God, and Furnish thee with Everlasting Righteousness? And shall my Holy Spirit now take Possession of thee, and Subdue Iniquity in thee & preserve thee from Iniquity, and Guide thee by Counsel, and Bring thee to Glory? Consent miserable Soul, Consent! and thou shalt be Saved from all thy miseries. And now, Take the Warning

**The Dreadful Justice of God,**  
 of God? If your hearts do not Readily, Thank-  
 fully, Sincerely Accept this Grace of the Lord  
 Jesus Christ, no man can say, what Sin you may  
 be left unto! There is no Sin but what you may  
 be left unto: You have no Assurance, but that  
 you shall Sin Extravagantly, Sin Impenitently,  
 yea, Sin unpardonably. Tis for this Cause,  
 That I can foretel, In places where the light of  
 the Gospel, now shines brightest among us. We shall  
 see breaking out the most incredible Efforts and Fu-  
 ries of Wickedness.

But under the dread of this, O Soul in peril,  
 do Thou to Day, Hear the Voice of God, in His Gos-  
 pel! that thou mayest not be. Hardened in Sin,  
 and punished with it.

III. Sensible of our own Inability to preserve  
 our selves, let our Prayers to be preserved from  
 Sin, and not punished with Sin, be Daily, be  
 Hearty, be full of Agony. Is there any one  
 person here, who dares pretend, That he is his  
 own Keeper? I hope, Not one. Be not self con-  
 fident. Say not, I shall never fall into such or  
 such gross Abominations. Man, my heart Akes  
 to hear thee say so: Thou art the most likely, of  
 all men, to fall into those very Abominations.  
 There is no Sin more certainly, and more sig-  
 nally punished with Sin, then this vain self confi-  
 dence. God punished it, in Peter with a Fall, that  
 broke all his bones for him. No, when we see

**in punishing of Sin, with Sin. 35**

see Malefactors in chains, or hear of the most Criminal & Capital offences committed; it becomes us, most sensibly to confess, *Lord, It is from thy Grace, thy Free Grace, thy Rich Grace alone, that I am not in the circumstances, of those Doleful creatures!* Being therefore very jealous of our own propensity to Sin, let us, make that Prayer continually, in Psal. 119. 133. *Lord, Order my steps in thy word, and let not any Iniquity have Dominion over me.* Make that Prayer continually, in Psal. 13. 3, 4. *O Lord my God, Lighten mine Eyes, least I sleep the sleep of Death, least mine Enemies say I have prevailed against him, and those that trouble me, Rejoyce when I am moved.*

Christians, you are not now urged unto that Prayer, *Lord, give me not poverty!* Because, you may be poor in this world, and yet, *Rich in Faith, and Heires of a Kingdom.* You are not now urged unto that prayer, *Lord, Remove from me Reproach and Contempt!* Because you may be made a *Gazing stock by Reproaches*, and yet have a great *Recompence of Reward after all.* Nor are you urged unto that Prayer, *I wish I may prosper, and be in Health!* Because you may be *Troubled with often Infirmities*, and yet have a *Sound Heart* within you. But you are urged unto Prayer to be *Delivered from Sin*, even to be *preserved from the evil!* because there is the *Bitterest Indignation of God in That.* Oh! make this Prayer, with all possible Fervency and Agony, *Lord, Lord! what-*

36      **The Dreadful Justice of God,**

ever beset me, give me not over to fall into Sin against thee: Oh! Do not leave me to Dishonour thy Glorious Name, I pray thee, I pray thee! Yea, let your Prayer to this purpose, be assiduous and incessant, and wonderfully Importunate.

IV. Let us **Examine** our selves with sincere Impartiality, and humble Sincerity, whether we are not *Already Fallen* into some Sin, wherein we are punished for some Former Sin. Indeed this is one of the unhappy Symptoms, usually attending a Soul given up to Sin for Sin; That such a Soul, is most unhappily *Insensible* of its own wretched circumstances. Of such, 'tis said in Rom. 11. 8. God hath given them the Spirit of Slumber. 'Tis perhaps an allusion, to those that are *Bitten with an Asp*; on which Bite they are *Stupified*, they *Slumber*, they doze, they dy away in their *Stupidity*. Syrs, if a *Stupidity* be upon you, while you are growing more and more Sinful before the Lord, God is now smiting of you, with this Transcendent Wretchedness, of being *Left unto Sin for Sin*. Caution, Suspicion, Fearfulness, & Self Examination, would be a good prevention of this Wretchedness. *Examine* particularly; Do you *Indulge* no Sins, which *Evidently* do you all sorts of Injuries, & yet you can't for your Lives leave off those Injurious Miscarriages? A man is *given over to Sin for Sin*, when he plainly sees himself suffer



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by Sin, and yet says, as in Prov. 23. 35. *I will seek it yet again.* Many a man, Evidently sees it, yea, Feels it, That by his Drunkenness, he brings upon himself a *Wo*; That by his Unclean-ness he gets unto himself a *Wound*; That his *Vain Company* ever serves him, as the Thieves did the poor man Travelling from Je-*rusalem*: And yet the man is in, *A Bond of Iniquity*: he cannot forbear Sinning, any more than the poor *Animal* in the Woods, running into the mouth of the Fascinating *Rattle Snake*, although he tears, and Cries, and Shrieks, and knows that he runs into the Jaws of *Death*. Ah, Soul; That *Sin* seems now to be Armed with a *Commission* from God, thus to Hold thee, in such a *Bond of Iniquity*. 'Tis a *Sin* that is a *Punishment* upon thee, as well a *Sin*; a *Punishment* upon thee, for thy not Repenting of *Sin*.

Or, Again; Do you not now *Make Light* of Sins, and those, very Atrocious Ones too, which once were no such *Light Matters* with you? It is a *Token* of one *Given over to Sin for Sin*, in Prov. 14. 9. *To make a mock at Sin.* David once could have his Heart *Smite* him, for little more, than an evil Glance of his Heart; but when he is Left unto *Sin for Sin*, he scarce Relents, at the most horrible *Adulteries*. Those things that once would have *Terrified* your Souls, can you now do them without any *Terror* of Soul at all? Sins either of *Commission*, or of *Omission*, that once

38      **The Dreadful Justice of God,**  
would have set your Hearts, all on a light Fire  
with *Anguish*, can you now allow from Day to  
Day, without any *Anguishy Remorse* of Heart a-  
bout them? *Then!* There seems this Doom  
from God passed upon you, *Let that Sinful Heart*  
*be Hardened in Sin!* And there is the *Punishment*  
of your Sin, in that very Sin.

Syrs, If it be thus with you, 'tis time to look  
about you.

But being thus fallen upon the *Symptoms*, of  
*Sin punished with Sin*, we will mention a few  
more of those *Deadly Symptoms*. Particularly;

Are none of you unaccountably confirmed  
in your Sins under and after very great *Afflictions*? It was a Black Brand upon a man, whom  
God had Given over to Sin for Sin, in 2 Chron.  
28. 22. *In the Time of his Distress, did he Trespass*  
*yet more against the Lord.* The Errand of our  
*Afflictions*, is, to Embitter Sin unto us, and Re-  
cover us out of Sin; *All the Fruit* should be, *To*  
*take away our Sin.* Well; Although sharp and  
sore *Afflictions* have been upon you, do you con-  
tinue as full of Sin, as you were before you were  
*Afflicted*? May that character be given of you,  
*A Fool bray'd in a Mortar, and yet his Foolishness*  
*not departing from him?* Does the Almighty com-  
plain concerning you, *In vain have I Smitten him,*  
*he Receives no Correction?* Obstinate Sinner,  
What? Art thou as *Worldly*, and as *Prayerless*, and  
as *Profane*, after all the Blows of God upon thee,

as thou wast before? Truly, Sins that appear thus *Incurable*, do seem special Effects of the Divine Wrath, upon the Souls of men; Man, if thou hadst not been *Given up* to the Sins thus upon thee, the *Chastisements* of God, one would have thought, might have *Cured* them. An *Impenitent Thief* on a *Cross*, is a Wretch *Given over* to Sin for Sin. There is no *Repeated Impenitence*, but what is *punitory*; There is a *Punishment* as well as a *Sin*, in all *persisted Impenitence*.

Moreover; Have none of you Fallen into Sins, that have proved unhappy, and scandalous *Occasions*, to the *Falls* of others? God was *Giving over* a People to Sin for Sin, when He *Left* them to that mischief, in Ezek. 36. 20. *They profaned my Holy Name, among the Heathen, whither they went, when they said, These are the people of the Lord!* Sometimes a man is *Left* unto Sins, that others make *Occasions* for them to *profane the Holy Name of the Lord Jesus Christ*. The *Enemies* of that Holy Lord, [*Alas, Are there such among us!*] have *Occasions*, by the Sins of some, given unto them, to say, *These are your Christians, These are your Church-Members, These are your Professors!* No, Syrs, No; They are not *These*. But you that have by your Sins, given *Occasion* for others to Sin, have more than a little *Occasion* to mourn before the Lord. If God had not been very *Angry* with you, for some other Sins, He would never have *Left* you unto *These*.

It is the saddest Infelicity, that can befall any man, to be a *Stumbling of Iniquity* unto those that are about him, and an Instrument of causing others to Fall into *Iniquity*. Oh! how much better were it for a man to *Dy*, than to have those things fall out in his *Life*, that shall really wound the precious Name of the Lord Jesus Christ, and prejudice others against His Truths and Wayes and Interests! *Better Dy immediately!* Poor man. Have thy *Sins* put others upon *Sinning*? Art thou by thy *Sins*, an Example, and Incentive, of *Sinning*? Oh, Read the hot Indignation of God against thee, in such *Exposing Sins*: They are a severe *punishment* from the Hand of God upon thee, for some other *Sins*, not yet enough considered: Is it possible for a man to be more severely *punished*?

Finally; It may be, a *Spirit of Hatred* and *Railing* against the *Faithful Ministers* of the Lord Jesus Christ, hath Seized some among you. God hath *given over* a Sinful man, to *Sin*, and *Death*, when he comes to say, about a *Faithful Minister* of God, in 1 King. 22. 8. *As for that man, I hate him.* There are many *Ministers* of the Lord Jesus Christ, whose whole Design and Business it is, to Glorify their Lord, and Edify His people. There is not the worst *Enemy* they have in the World, but they *Love* that man, and would gladly Serve him either by Day or by Night. The very Conscience of the

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the worst *Enemy* they have in the World, makes that man to own, That these are *Good men*, and Love nothing so much as to *Do Good* continually. Well, If such Ministers of the Lord Jesus Christ, were duely *Held in Reputation*, God would probably make their Ministry wonderfully profitable to you; their Ministry might vastly *Help* your *Faith*, your *Joy*, your *E-verlasting Salvation*. Why then, are so many of you, *given over*, to Persecute the Servants of God with cruel *Reproaches*? If a Minister, do but his Duty, as he will answer it unto the Son of God, for the prevention of Sinful *Apostasies* in the Churches, Why must he be Bark'd at, with Names, that can't come out of a *Christians mouth*? If a Minister do but caretully and watchfully use his Opportunities, to be Serviceable, as knowing that he must give an Account, Or, If a Minister do but Preach with a Zeal that becomes the Oracles of God, Why must the Infamous Taverns ring with the most odious Titles there Smok'd out upon him? Silly *Souls*, Can you do *Us* any *Hurt*, think you? Indeed you would, if you could: We Forgive you, with all our Hearts: *Oh! Our Father, Our Father, Forgive them, for they know not what they do!* But alas, you *Hurt your selves* in all of this; And, Oh! if our Tears, tho' they were Tears of *Blood*, might but Save you, from thus *Wronging of your own Souls*. In this your Sin, the  
Great

# The Dreadful Justice of God,

Great God is punishing of you: He Gives you over to all, of this Malignity, because of your *Barrenness* under our Ministry. The Calls of Heaven in our Ministry, have not been duely Entertained; and now God Leaving you, to a Raging and Foaming Madnels against Us, may seem to say, *Never shall that Ministry, or any other be of much Benefit, unto those miserable Souls; Thus will I punish them, for their getting so little Benefit heretofore! O consider of it.*

V. Let the Sins of *Unchastity* be Loath'd by us, with a *Peculiar Antipathy*; because ordinarily there are more Sins that follow, to Punish them: 'Tis very Rarely otherwise. *Uncast Persons* have this foretold concerning them, in Prov. 5. 11, 14. They shall *mourn at the last*, and say, *I was almost in all evil.* Alas, If you wallow in the Nasty Vices, and Puddles, of *Unchastity*, God will give you over, to be *Almost all in Evil!* There are Two Things, that frequently occur among us. One thing very Frequent is This; A person that falls into One *Act of Unchastity*, if they don't presently with Bleeding Souls fly to the Blood of the Lord for Pardon, they are usually left unto another. Yea, and God punishes the *Unclean*, by giving them over, to proceed from one kind of *Unchastity* unto another. First the young Wretch, confines his *Wantonness* unto himself alone; but he goes on to *Fornication*, he goes



on to *Adultery*; he goes on, -- to nefarious and stupendous Abominations. The *Fire of Lust*, becomes like the *Fire of Hell*, in the Oven of that *Uncast Soul*; 'tis never quench'd, until God shall drench it in the *Lake that burns with Fire and Brimstone*. And another Thing very Frequent is This; A Person abandoned unto the Sins of *Uncastity*, is rarely brought unto Repentance; God punishes the *Unclean*, by giving them over to *Eternal Obduration* in their *Uncastity*. These are Sins, whereof 'tis said, *They take away the Heart*: The *Brutified Wretch* that is *Habituated* thereunto, ha's *no Heart* for *Christ*, *no Heart* for *Penitence*, *no Heart* for *Piety* left unto him. Hence you shall see, That though *Malefactors*, have by an *Uncast* life brought themselves unto the very *Gallows*, the *Fire of Lust* hath *Baked* their *Hearts* into such *Insensible Hardness*, and *Seared* them into such *Insensibility*, that nothing will work upon them. We have seen, that they'l continue their *Whoredomes*, in the very *Prison*; they'l go out of the *World* with *Lyes* in their *Mouths*; you shall have almost as many *Lyes* from them as *Tears*: The *Sottishness* upon them, is the *Amazement* of all *Spectators*. Whence is this? 'Tis the punishment of *Sin with Sin*, in those, who as *Eph. 4. 19. Being past all Feeling, have given themselves over unto Lasciviousness to work all Uncleanness with Greediness.*

## The Dreadful Justice of God,

In fine. I Remember a Notable Stroke of the Syriack Interpreter, on that passage, in Psal. 9. 16. *The wicked is snared in the work of his own Hand*; unto this purpose, *In senectute quando relinquitur Improbus, a Peccato, turpiter ad idem revocatur in Desiderijs.* An Old Sinner, who instead of leaving Sin, hath had Sin through Old Age leaving him, is yet in his Old Age again Ensnared with the Lusts of his youth. And when 'tis said, in Psal. 11. 6. *Upon the Wicked, God shall Rain Snares*; I Remember some of the Ancients make this gloss upon it; *Laquei sunt Vetera Peccata (et cupidines) iterum prædominantia*; The Snares of the wicked, are their old Lusts again getting power over them: As the Poet complains of it, in a man of Fifty years Old, *Intermissa Venus diu, Rursus Bella moves.* Alas, how often do we see God, thus leaving men, to Ensnaring Unchastity.

VI. Let us walk Humbly, and Softly, and Sadly, all our Dayes, under the sense of Old Sins, that we may not be Punished with New Sins for the Old ones. I will mention to you, a Dismal Thing, which hath before now, befallen a David himself. David seems to have a little Forgotten, that Humiliation, to which his Old Falls had obliged him: And now, you'll quickly Hear of New Ones! Now, as in 1 Chron. 21. 1. *Satan stood up, and provoked David, to do a Thing, wherein a positive Commandment of God was neglected*;

neglected; and, what a world of Mischief ensued upon it! Even Good men are sometimes left unto very *Heart breaking Sins*; Why? Because their *Hearts*, which were once *Broken* for the *Lamentable Sins of their Youth*, are grown Proud, and Vain, and carnal, and Corkish, and Frothy, and have lost the Tenderness, & Watchfulness, which they were once Humbled into. They too much loose that Frame of *Repentance* for *Old Sins*, which they should mentain all their *Dayes*, and God leaves them to *New Sins*, that so their *Old Wounds* may Bleed afresh, and the work of *Repentance* be duely Renewed in them. We shall now have those *Lamentations* from them, in Lam 3. 19, 20. *Remembring the Wormwood and the Gall; my Soul ha's them still in Remembrance, and is Humbled in me.*

And there is another Observable Thing, here proper to be mentioned. The *Sins* of our *Children*, are in some regard our own. Let it be now Remembred, That if we Loose the *Pænitent Remembrance* of our own *Youthful Vanities*, God will Remember against us the *Sins of our Youth*, by Leaving our *Children*, to Do in their *Youth*, as we did in *ours*. We Live to see our *Children* Left unto those very *Sins*, which were the *Iniquities of our Heels*, but the *Sorrowful Remembrance* whereof, we have too much Laid at our *Heels*; 'Tis for our doing so, that God leaves them to act our *Old Sins* over again, and Revive

**The Dreadful Justice of God,**  
in us the Sorrowful Remembrance of them, and  
bring our Gray Hairs with sorrow to the Grave.

VN. Let us all take heed of *Sinning with Presumption*; for Sin is mostly and justly the punishment of all presumptuous Wickedness. 'Tis not usually for Sins of Infirmary, that God sends this Horrendous Damnation upon a Sinner, To give him up unto Sin: 'Tis for Sins of presumption, that is to say, when men Sin, and Know that they Sin: 'Tis as we are here told, for *Holding the Truth in Unrighteousness*; that is to say, when men Know the Truth, and yet will Do Unrighteousness. Hence was that Supplication and Expectation, in Psal. 19. 13. *Keep back thy Servant from presumptuous Sins; then shall I be Innocent from much Transgression*. The Advice from Heaven, then to us all, is This; Do not Rebel against the Light? God will give us over to the Dark Influences of more Sin for the punishment of such Rebellion.

I Address this Advice, very particularly to you, that are Members of our Churches, in the Full Communion thereof, and Communicants at the Table of the Lord. Oh! Let all such be afraid of Living in any Open or Secret Course, of doing those Things, for which you Know, that the Wrath of God comes upon the Children of Disobedience. Be mindful of it, Syrs; You Stand in an Holy Place: For You to allow  
your

in *putting Sin, with Sin.*

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your selves in any Wickedness, *Known* to your selves, though perhaps to no body else, 'Tis an *High-handed presumption* in you. If you don't Pray, both in your Families, and in your Retirements; if you are Gamesters, or Cheaters, or Fornicators, or Adulterers, or unaccountable Mispenders of your precious Time at the Tavern; You Sin with an *High Hand* and God will give you up to Sin with an *Hard Heart*; That, That shall be the punishment of your presumptuous Impiety! It may be, some will go Reeking Hot, upon the Gratifications of their Filthy Lusts, Either To or From, the Dreadful Sacrament of their Confusion at the Table of the Lord. An Horrible Thing! Ye Atheistical Wretches, I am verily perswaded, a Terrible God will avenge Himself upon many of you, by Leaving you to some *Further Sin*, that shall bring you forth to be Censured, before All the Congregation; And after this, you shall be but Brandy of Hell-fire, though spated a while, it may be to keep Stinking and Smeaking, in your Neighbourhood, for the Admonition of your Neighbours. Then, the Churches will see the Flaming Sanctity, and the Sharp-Edg'd Omniscience, of the Lord Jesus Christ, when you are thus Led forth among the Workers of Iniquity. Hear, Hear the Charge of God! Oh, be afraid of being Sinners in Zion; Led Fearfulness of being Hypocrites there, now fall upon your Souls.

And

And that this Advice, may reach to more, that are greatly concerned in it, I now further say, Behold, how much you that have had a Religious Education, are to be careful that you do not Irreligiously Sin against that Education. It may be Remark'd, That there are no greater Prodigies of Wickedness, and Scoffers and Haters of Religion, than many who have had a Religious Education : There is a *Corruptio Optimi*, in them ; the most Generous Wine, produces the lowrest and sharpest Vinegar of Wickedness. They who in their Childhood were Instructed, and Inspected, and Corrected by their Pious Parents, do sometimes prove Impious Apostates. They Apostatize to Superstition, They Apostatize to Profanish ; They Turn the veriest Villians on Earth and Firebrands of Hell ; It may be said of them, as it was about the Sons of that Eminent Minister of God, Old Eli, *The Sin of the Young men is Great* : At Last, they have that Epitaph upon their Graves, *They dy'd in Youth, and their Life was among the Unbelievers* ! Why does this come so pass ? Why ? 'Tis the Irritated Vengeance of God upon them, for their Unfruitfulness under a Religious Education. They have made no Good Improvement of the Godly Precepts, and the Godly Patterns, which they have had from their Godly Parents : And the God of Heaven Therefore so Forsakes them, that at Last, they are more Improved in



in *Presumptuous Wickedness*, than any other Young Men that Sin against Him. Hearken, my young Folks; Oh! *Work out your own Salvation*, with a *Fear* of becoming thus very Desolate.

**VIII. Being Reproved for any Sin,** Let us Hear the *Reproof* Suitably and Fruitfully, Lest we be punished with another Sin, for our not Hearing of it. Many a man, in the way of Sin, meets with a *Reproof*, that stands Like an Angel with a *Drawn Sword* in his way: If the man will still rush on, God passes that Sentence of Death upon him, On let him go! Let him go on still in his *Trespases*! There are *Parental Reproofs*, There are *Pastoral Reproofs*, There are *Fraternal Reproofs*, There are *Ecclesiastical Reproofs*, and there are *Providential Reproofs*. Are we fallen under any of these *Reproofs*? O give an *Obedient Ear*, unto a *Wise Reprover*, and approve thy self *Wise*, by a *Reproof* Entering into thee, more than an *Hundred Stripes* into a Fool. Man, Let the *Reprover* of thy Sin, be like a *Good Angel* appearing to thee; and say as *David*, when one *Reproved* him for his *Rashness*, in 1 Sam 25. 32. *Blessed be the Lord God, which sent thee this day to meet me.* Be'nt *Fretful* at a *Reproof*, Like a *Dog* with a *Thorn* in his *Foot*, snapping and snarling at any one that goes to take it out; But be *Thankful* for a *Reproof*. Otherwise there will come this punish-

**The Dreadful Justice of God,**  
*ment from God upon thee, That thou shalt be  
 Given over to more Sin, as one utterly Incorrigi-  
 ble : and as a Foolish one, who will be no more Ad-  
 monished.* There was a man once, who taunted  
 and scoffed at a man of God, that *Reproved* his  
 Offences ; and that man of God saith unto him,  
 in 2 Chron. 25. 16. *I know that God ha's Deter-  
 mined to Destroy thee, because thou hast not Hearken-  
 ed unto my Reproof.* Is there now any man, *Re-  
 proved* for an Omission or a Commission, which  
 the Great God is offended at ? If the man do  
 sleight all *Reproofs*, why may it not be said, *I  
 know, That the Lord hath Determined to punish thee,  
 with leaving thee to more Sin, for this thy Rebellion ?*  
 There is a word of God, that Falls like an Hot  
 Thunderbolt from the Firmament of Heaven  
 upon those that will not be *Reproved* ; in Prov.  
 29. 1. *He that being often Reproved, Hardens his  
 Neck, shall suddenly be Destroy'd, and that without  
 Remedy.* How ? Perhaps, by being left unto  
 some *Destructive Act of Sin*, that shall bring upon  
 him, an *Excision* from the People of God, and  
 render him *like water spilt upon the Ground.*

IX. Finally ; Let us with a very particular  
 and profitable Notice, Entertain the **Warnings**,  
 of such as we have seen left unto *Sins*, that have  
 at last brought *Publick Shame* upon them. We  
 see **Criminals** ever now and then brought  
 forth among us, who in their **Confessions** ac-  
 know-

in punishing Sin, with Sin. 51

knowledge, what *Sins* they were, for which the Holy God left them unto the *Grosser Sins*, that have at last brought Ruin upon them. Those *Confessions*, what are they but so many *Warnings* from God unto us all, to *Hear and Fear*, and beware of doing any such *Dangerous Wickedness*? In the Name of God, *Sirs*, Take these *Warnings*, lest we also be left unto the *Sins*, that have proved so *Fatal* unto others.

I must now Report unto you, the *Horrible Cries*, that I have known uttered, by *Detected Sinners*, under the *Loads of Publick Shame*, in the *Hours of their Distresses*.

There have been some, whom our *Churches* have laid under the *Highest Censure*, for their *Wickedness*; our *Churches* have in the Name of the Lord Jesus Christ, pronounced upon them, a *Dreadful Sentence*, of *Excommunication*, as a *Token* of a more *Dreadful Sentence*, to be pass'd in the *Day of God*, upon the *Workers of Iniquity*; our *Churches* have *Chased* them out of the *Camp*, for the *Leprosy* of their *Iniquity* found upon them. Now, the *Censured Sinners*, I think, generally make this *Confession*, That they made little *Conscience of Secret Prayer*; long before they fell into the *Sins*, that brought the *Censures* upon them. 'Tis often seen, That when *Christians* grow *Dull*, and *Cold*, in *Secret Prayer*, 'tis not long before they fall into some *Sin*, that layes their *Souls* a *bleeding*, *fainting*. *Dying* before the

Lord. Grievous Falls from God, and Falls into Sin, They usually, if you mind it, *begin at the Closet Door.* Would you not be Punished, with Armies of Sin prevailing over you? O keep the Hands of Secret Prayer lifted up. You'l shortly fall into some horrid Sin else, and then have cause to Lament with Origen, *My Secret Prayers, were poorly, if at all, performed in the morning of the Black Day, when God left me to my self!* Yea, some that have Dyed not long since upon the Gallows, there Cryed out, *That their Living without Prayer in their Families, Laid them open to all the Wick dness, for which they were now to Dy so Tragically.*

This leads me to add, There have been those among us, that have been Exterminated for *Capital Sins*: the *Sword of Justice*, hath cutt them off, in the Execution of *just Laws*, which have Condemned such *Criminals* to Dy before their Time. And there are especially Four or Five Sins, which I have known, the Malefactors, in the *Cords of Death* at the Gallows, bemoan, as the Sins for which the Holy God left them unto the Crimes, that were so Capital.

First; Some of the *Dying Malefactors*, have much Lamented, the Sin, of *Apostasy from Good Beginnings in Religion.* They had been under some *Convictions*, and *Awakenings* in their Younger Time, and they had been concerned about the Condition of their Souls; but they have

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have cast off all *Seriousness*, and so gone on from *Bad to Worse*, until they had utterly lost themselves in a Deep Gulf of Wickedness: *First I left God, and then God left me, and now I am come to This!* Thus have I known them Cry out, when the Dimness of the Anguish of Death was upon them. Come then; You that have been well *Catechised*, and *Admonished* in your Childhood, and that have afterwards Joyned yourselves unto *Assemblies* in which the Lord Jesus Christ hath been most *Purely* Worshipped: O Don't Cast off the Thing that is Good, lest you Roll down the Hill, without ever Stopping till you come at the *Bottom* of Wickedness. It was the Observation of an Excellent Man, 'That if any began well in the wayes of Religion, & Godliness, and afterwards cast off their Profession, God usually sets a *Visible Mark* of His Displeasure upon them, even by some Visible Judgment in this World; so that all who passed by, might say, *This was an Apostate!*

Again, The *Dying Malefactors* among us, have much Lamented, the Sin, of, *Notorious Unprofitableness under the Means of Grace*. Their Outcries have been, That upon very *Trivial Pretences*, they have commonly Absented themselves from the Publick Ordinances of God; and that when they have heard the *Sermons* in the Publick, and heard the *Offers* of a Lord-Redeemer, they have Sleighted all that they have heard.

*This*, This hath been like a Dagger at their Hearts, when they have seen themselves going out of the World ; and they have Cryed out, *Oh ! how many Worlds would I give now, for that Christ, and Pardon, and Glory, which once I trod under foot ! It is because I Refused a Blessed Saviour, that God hath justly let the Destroyer now take possession of me !* And hence also, there are no Out-cries more usually groan'd and Shriek'd, by these Miserables, than those about, *Their Profanation of the Lords Day !* They usually tell us, That their neglecting to Sanctify the *Lords Day*, and Mispending the Holy Time of that Day, gave the Devil his *First Advantage* over them. Then, and Thence, it was, ( they tell us ) that the Devil fill'd their Souls, with all manner of Wickedness. Will you Remember these Things, My Neighbours ; and Remembring them, Avoid these Paths of the Destroyer ?

Moreover, The Dying Malefactors among us, have not seldome Lamented, the Sin, and Spare of, *Evil Company Keeping*. You have been told, *A Companion of Fools shall be Destroy'd*. And I have seen the Destroy'd Creatures making those out cries, *Ah ! This I have got, by keeping so much Company with Fools ; 'Tis my wicked Company, that has brought me to This !* O my Young Folks, Take this Warning ; If you Love your Lives, Forsake the Foolish, and Live. There is nothing that more Infects our Young Folks with Wickedness,



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edness, than their *Wicked Company*. Our Ears are fill'd with Complaints, That there is a knot of Young *Beau's* in this Town, by whose Vicious courses, all our more Hopeful Sons, are in danger to be infected, poisoned, ruined. If any of those Lew'd Youths, are now present in this Assembly, I Leave this Warning from God upon you, That it is to be fear'd, God will make some of you Examples, of an *Early and a woful Death*, for your Impieties. But, as for Thee, My Son, If those First-rate Sinners Entice thee, Ob, consent thou not !

Finally, There is no One Sin Lamented with more Frequent and Bitter Ejaculations, by the *Dying Malefactors* among us, than that of, *Disobedience unto Parents*. When I have Asked, as I have often Asked, the Criminals, *For what Sin, do you think, the provoked God of Heaven, gave you over to the Sins, for which you are now to Dy ? What might be the special provocation, that procured your being thus given over by God ?* The common Answer which they have made, has been, *Ob ! my Disobedience to my Parents, my Disobedience to my Parents, and my Ungovernableness, under such Parents, and Masters, as God had given me !* These have been their doleful Out cries, when the Shadow of Death has been upon their *Eye-lids*, and when their quivering Souls have been just going to appear before the *Judgment Seat of God*.

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Think of it, Young People! And O Treat your Parents, with all possible Reverence and Affection, That so your *Dayes may be long in the Land.* When David had a Son, that proved Rebellious, he foretold concerning that Son, and the Accomplices of his Rebellion, in Psal. 55. 23. *These Bloody and Crafty men shall not live out half their Dayes.* Whence did he gather this? He might gather it, from the *Fifth Commandment*, where the *promise* to those that *Honour their Parents*, implies a *Threatning*, for those who do not so, That their *Dayes will not be long in the Land.* There was long ago made this Observation, in Prov. 30. 17. *The Eye that mocks at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall Eat it:* The Young man shall go abroad, and be kill'd in the Wars, and the Fowls of Heaven shall prey upon his unburied Carcase. An Eye, wherein a Parent is despised, it is worthy to be a prey of Ravens and Eagles, which indeed rise up in the Reproach of such an Eye. When the old Ravens are sick and spent with Age, the young Ones, will keep with them, and nourish them while they Live, and bury them when they Dy: When the Bills of the old Eagles are so grown over with Age, that they can't Feed themselves, the young Ones Feed them, and Help them, with a marvellous Tenderness. Child, If thou wouldest not perish under the

*Curse*

Curse of God, be not such a *Cham*, as to condemn the *Persons*, or the *Commands*, of thy *Parents*. No, Study to oblige them, study to obey them, study by all possible *Wisdom*, to give a *Glad Heart* unto them, Lest God give a *Sad Heart* unto thee, another Day, for all thy *Wickedness*.

Hearken, Young Folks; Perhaps, you have the solemn Charges of a *Father*, who is full of Anxiety for you, *That you should know the God of your Father, and serve Him with a perfect Heart, and a willing Mind*. He charges you, *To Pray* in Secret without Ceasing, and, *Read* the Holy Scriptures which would make you *wise* unto Salvation, and keep clear of the *Epidemical Vices*, and of all *Vicious Company*. Oh! Tremble to come under such a Tremendous Doom, as that in 1 Sam. 2. 25. *They Hearkened not unto the voice of their Father, because the Lord would slay them*. A Righteous God, has a purpose to *Slay* thee, in thy *Sins*, if the *voice* of thy *Father* do not *Save* thee from thy *Sins*! Or, if your *Father* do not enough advise you, yet you may have a *Mother*, that Importunately pursues you, with her Advice. Truly, She is even in *Travail* for you over again; She wrings her Hands, and She Drowns her Eyes, and She begs of you, and for you, *What? My Child! And What! the Child of my Bowels! and what? the Child of my Vowes?* Give not thy Soul to Satan,  
and

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*and thy Wayes to that which Destroyeth Souls. Oh!*  
Trample not on these Entreaties of thy Mother;  
her Language to thee, is that, in Judg 9.7. *Hear-*  
*ken unto me, that God may Harken unto thee.* What  
shall I say? Dutiful Children, have in all Ages,  
been Signalized by the manifold Blessings of  
God: But unto the Undutiful, the Signal Hand  
of Heaven, fulfils that word, in Deut. 27. 10.  
*Cursed is he that sets Light by his Father or his Mo-*  
*ther.* Children, I have taught you how to Es-  
cape the Curses of God. Now, the Lord give  
to all of you, understanding in all things.

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**Pillars**

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# Pillars of Salt.

**I**T hath been Thought, that the *Dying Speeches* of such as have been Executed among us, might be of singular Use, to Correct and Reform, the *Crimes*, wherein too many do *Live*; and it has been wish'd, that at Least, some Fragments of those *Dying Speeches*, might be preserved and published. Upon this Advice, from some *Good Persons*, I have Stollen an Hour or Two, wherein I have Collected some Accounts, of several *Ill Persons*, which have been Cut off, by the Sword of *Civil Justice* in this Land: and this Collection, I suffer to go abroad, in Hopes, that among many other *Es-says* to Suppress growing *Vice*, it may signifie something, with the Blessing of Heaven there-upon, to let the *Vicious* understand, what have been the Cries of our Miserables, when passing into another World. Behold, an *History of Criminals*, whom the Terrible Judgments of God have *Thunder struck*, into *Pillars of Salt*.  
( I. )

( I )

**A**Bout the Year, 1646. here was one *Mary Martin*, whose Father going from hence to *England*, Left her in the House of a Married Man, who yet became so Enamoured on *her*, that he attempted her Chastity.

Such was her Weakness and Folly, that she yielded unto the Temptations of that miserable man ; but yet with such horrible Regret of Mind, that begging of God, for Deliverance from her Temptations, her plea was, *That if ever she were Overtaken again, she would Leave her self unto His Justice, to be made a publick Example.*

Heaven will convince the Sinful Children of men, that the *Vowes*, which they make, Relying on the Stability and Resolution of their own Hearts, are of no Significancy. A Chain of Hell was upon her, and the forfeited Grace of Heaven was withheld from her ; She fell a Third Time, into the Sin, against which her *Vowes* had been uttered.

Afterwards, going to Service in *Boston*, she found her self to have Conceived : But she Lived with a favourable Mistress, who would admit and allow no suspicion of her Dishonesty,

A Question, Like that Convincing One, of our Saviours unto the Woman of *Samaria*, was once oddly put unto her ; *Mary, Where is thy Husband ?*



Husband? And One said also; *Did I not think, thou wer't an honest and sincere Creature, I should verily think, thou wer't with Child!* These passages, which were warnings from Gpd, unto her guilty Soul, did serve only to strike her with *Amazement*, not with any true *Repentance*.

She concealed her Crime, till the Time of her Delivery; and then, being Delivered alone, by her self in a Dark Room, She Murdered the harmless and helpless *Infant*; hiding it in a Chest, from the Eyes of all, but the Jealous GOD.

The *Blood* of the Child Cried, when the Cry of the Child it self were thus cruelly stifled. Some circumstances quickly occur'd, which obliged her Friends to charge her with an *Unlawful Birth*. She Denied it Impudently. A further Search confuted her Denial. She then said; *The Child was Dead Born, and she had Burnt it to Ashes.* With an Hypocritical Tear, she added, *Ob! that it were True, that the poor Babe were any where to be seen!* At Last it was found in her Chest; & when she Touch'd the Face of it before the Jury, the *Blood* came fresh into it. So She confessed the whole Truth concerning it.

Great Endeavours were used, That she might be brought unto a True Faith in the *Blood* of the Lord Jesus Christ, for the pardon of her *Blood guiltiness*; and it may be, none Endeavour-  
red

red it more, than that Reverend man, Old Mr. *Wilson*, who Wrote several Sheets of pathetic Instructions to her, while She was in Prison. That Renowned Man, Old Mr. *Cotton* also, did his part in endeavouring that she might be Renewed by Repentance; and Preached a Sermon, on Ezek. 16. 20, 21. *Is this of thy Whoredoms a small matter, That thou hast Slain my Children?* Whereof great Notice was taken. It was hoped, that these Endeavours were not Lost: Her Carriage in her Imprisonment, and at her Execution, was very *Penitent*. But there was this Remarkable at her Execution: She acknowledged, her *Twice* Effaying to Kill her Child, before she could make an End of it; and now, through the Unskillfulness of the Executioner, she was turned off the Ladder *Twice*, before She Dyed.

## (II.)

**T**Here was a miserable man, at *Weymouth*; who fell into very ungodly practices: but would particularly Signalize his ungodliness, by flouting at those *Fools* (as he call'd 'em) who would ever *Confess* any Sins, laid unto their Charge.

This man lived in abominable *Adulteries*; but God at lenth smote him with a *Palsey*. His *Dead Palsey* was accompanied with a *Quick Conscience*, which compelled him to Confess his Crimes: But, he Confess'd them so Indiscreetly,

ly, that by their Divulcation, they reach'd the Ears of the Authority : And in this Confession, there was involv'd and concern'd, the Wretched Woman, who chiefly had been concern'd with him in the Transgression.

By the Law of this Country, *Adultery* was then a *Capital* Transgression, as it hath been in many other Countrys : and this poor *Adulterer*, could not escape the Punishment which the Law provided.

( III. )

ON June 6. 1662. At *New-haven*, there was a most Unparallel'd Wretch, One *Potter*, by Name, about Sixty years of Age, Executed for Damnable *Bestialities* ; although this Wretch, had been for now Twenty years, a Member of the Church in that Place, and kept up among the Holy People of God there, a Reputation, for Serious Christianity. It seems that the *Unclean Devil*, which had the possession of this Monster, had carried all his Lusts with so much Fary into this One Channel of Wickedness, that there was no Notice taken of his being Wicked in any other. Hence 'twas, that he was *Devout* in Worship, *Gifted* in Prayer, *Forward* in Edifying Discourse among the Religious, and *Zealous* in Reproving the Sins of the other People ; Every one counted him, *A Saint* : And he Enjoy'd such a *Peace* in his own mind, that in several Fits of Sickness, wherein he seem'd

seem'd *Nigh unto Death*, he seem'd *Willing to Dy*; Yea, *Death* ( he said ) *Smiled on him*. Nevertheless, this Diabolical Creature, had Lived in most infamous *Buggeries* for no less than Fifty years together; and now at the Gallows, there were killed before his Eyes, a Cow, Two Heifers, Three Sheep, and Two Sows, with all of which he had Committed his *Brutalities*. His Wife had seen him Confounding himself with a Bitch, Ten years before; and he then Excused his Filthiness, as well as he could, unto her, but Conjured her to keep it Secret: but he afterwards Hanged that Bitch himself, and then Returned unto his former Villanies, until at last, his Son, saw him hideously conversing with a Sow. By these means, the burning *Jealousy* of the Lord Jesus Christ, at Length made the Churches to know, that He had all this while seen the Covered Filthiness of this Hellish Hypocrite, and Exposed him also to the Just Judgment of Death, from the Civil Court of Judicature. Very Remarkable had been the Warnings, which this *Hell-Hound*, had Received from Heaven, to Repent of his Impieties. Many years before this, he had a Daughter, who Dreamt a Dream, which caused her, in her Sleep, to cry out, most Bitterly; and her Father, then with much ado obtaining of her to tell her Dream, She told him, the Dream't, that she was among a great  
 Multitude

Multitude of People, to see an *Execution*, and it prov'd her own *Father* that was to be hang'd, at whose Turning over, she thus cried out. This happened before the Time, that any of his Cursed Practices were known unto her ! At another Time, when there was a Malefactor adjudged in those parts to Dy, for the very same Transgressions, which this Rotten Fellow was guilty of, the Governour, with some of the Magistrates, most unaccountably, without any manner of Reason, for their so doing, turn'd about unto this Fellow, and said, *What think You? Is not this man worthy to Dy?* He now Confessed, That these Warnings did so awaken his Conscience, as to make him, for a Time, Leave off his Infernal Debauches ; and so, he said, *He thought all was Pardoned, all was well with him.* Nevertheless, he Return'd unto his *Vomit*, and his *Quagmire*, until the Sentence of Death, at last fell upon him ; and then he acknowledged, That he had Lived in the Sin of *Beastiality*, ever since he was Ten years Old, but had sometimes Intermitted the Perpetration of it, for some years together. During his Imprisonment, he continued in a *Sottish*, and *Stupid*, frame of Spirit, and marvellously Secure about his Everlasting *Pardon* and *Welfare* : but the Church whereto he belonged, kept a Solemn Day of *Humiliation* on this Occasion, wherein Mr. *Davenport* Preach-

ed on Josh. 22. 20. Did not Achan Commit a Trespass, in the Accursed Thing, and Wrath fell on all the Congregation of Israel? And in the close of the Fast, that Faithful People of God, Excommunicated this *Accursed Achan*, from their own Society. But as I have seen *Bewitched Self Poisoners*, under a Singular Energy of some Devil, obstinately Refuse all offered Relief, until the Poisons had prevailed so far, that all Relief was too late, and then with roaring Agonies they would have given Ten Worlds for it; So this *Bewitched Beast*, that had not been afraid of Dying, till he came to the Place of Execution, when he came *There*, he was Awakened into a most Unutterable and Intolerable Anguish of Soul, and made most Lamentably Desperate Out cries; Among which Out cries, he warned men, particularly, to *Take heed of Neglecting Secret Prayer*; which he said, *had been his Bane*. He said, he never used *Secret Prayer* in his Life, and that he frequently omitted *Family Prayer* too; Yet, he said, he had *Prayed and Sinned*, and *Sinned and Prayed*; namely, by *Ejaculations*, with which he contented himself, throwing *Set Prayer* aside. But so he Perished!

( IV. )

**A**N English Ship, ( in the year 1673. ) Sailing from somewhere about the Mouth of the Streights, was Manned, with some Cruel Miscr-



Miscreants, who quarrelling with the Master and some of the Officers, turn'd 'em all into the *Long-Boat*, with a Small Quantity of Provisions, about an Hundred Leagues, to the Westward of the *Spanish Coast*.

These Fellows, in the mean while, set Sail for *New England* : where, by a Surprizing providence of God, the Master, with his Afflicted Company, in the Long-boat, also arrived; all, Except one who dyed of the Barbarous Usage.

The Countenance of the Master, was now become Terrible to the *Rebellious Men*, who, though they had *Escaped the Sea*, yet *Vengeance would not suffer to Live a Shore*. At his Instance and Complaint, they were Apprehended; and the Ringleaders of this Murderous Pyracy, had a Sentence of Death Executed on them, in *Boston*.

Under that Sentence, there was heard among them, a grievous Lamentation for This; *Their Education had been under the means of Grace, and the faithful Preaching of the Gospel in England; but they had Sinned against that Education.*

And one of them sadly Cryed out; *Oh! 'Tis my Drunkenness, 'Tis my Drunkenness, that hath brought me to this Lamentable End!*

The Horrors, which attended the Chief of these Malefactors (one *Forrest*) in the last Hours of his Life, were such as Exceedingly astonished the Beholders. Though he were a very stout man; yet now his Trembling Agonies and

Anguishes, were inexpressible. One Speech let fall by him, was, I have been among drawn Swords, flying bullets, roaring Canons, amidst all which, I knew not what Fear meant; but now I have Apprehensions of the dreadful wrath of God, in the other World, which I am going into, my Soul within me, is amazed at it.

(V.)

ON March 18. 1674. two men, (whose Names were Nicholas Fearour, and Robert Driver) were Executed at Boston. The Crime for which they were Executed, was, the Murder of their Master; whom, upon the Provocation of some Chastisement, which he had given them, they knock'd on the Head, with an Axe, in their Bloody Rage.

After they were Condemned, they bestow'd their Lamentations not only, on the Particular Crime, which had now brought them, to their Untimely End, but also on some Others, for which their Consciences told them, that the Righteous God, had left them unto This.

One of them, said, His Pride had been his Bane; For, he thought much of it, that such a one as he, should be a Servant; and he would sometimes utter such words as these, I am Flesh and Blood; as well as my Master, and therefore I know no Reason, why my Master should not obey me, as well as I obey him. And now, said he, See what my Pride has brought me to!

One

## Pillars of Salt.

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One of them also, said, That his *Idleness* had Ruin'd him : He would not Industriousl<sup>y</sup> follow his Calling, but Live an Idle, Slothful, Vagrant Life. *This*, he said, had undone him.

And one of them, said, That his *Disobedience* to his Parents, had brought this misery upon him. His Father, he said, gave him Good Instructions, when he was a Child : but he Regarded them not. He would not go to a School, when his Father would have sent him to it. He would not go to a Trade, when his Father, would have put him to one. After his Father was Dead, he would not be Subject unto them that had the Charge of him ; he ran away from Them ; and after that, he ran away from several Masters. Thus he Ran into the Jaws of Death.

The foregoing are particularized, in the Sermon Preach'd just before their Execution ; and afterwards Printed under the Title of, *The Wicked mans Portion*.

( VI. )

**O** N *Sept. 22. 1681* One *W. C.* was Executed at Boston, for a Rape committed by him, on a Girl, that Lived with him ; though he had then a Wife with Child by him, of a Nineteenth or Twentieth Child.

This man, had been *Wicked Overmuch*. His Parents, were Godly Persons ; but he was a Child of Belial. He began Early, to Shake off his Obedience unto Them ; and Early had Fornication

laid unto his Charge; after which, he fled unto a disolute Corner of the Land, a place where of it might be said, *Surely, the Fear of God, is not in this Place*: He being a Youth, under the Inspection of the Church at Roxbury, they, to win him, invited him to Return unto his Friends, with such Expressions of *Lenity* towards him, that the Reverend Old Man, their Pastor, in a Sermon, on the Day when this man was Executed, with Tears bewayled it.

After this, he Lived very Dissolutely, in the Town of *Dorchester*; where, in a Fit of Sickness, he Vow'd, That, if God would Spare his Life, he would Live as a *New Man*: but he horribly forgot his *Vows*. The Instances of his Impiety, grew so Numerous and Prodigious, that the wrath of God could bear no longer with him: he was *Ripened* for the Gallows.

After his Condemnation, he Vehemently Protested his *Innocency*, of the Fact, for which he was Condemned; but he Confessed, *That God was Righteous, thus to bring Destruction upon him, for Secret Adulteries*.

A Reprieve would have been obtained for him, if his foolish and snoward Refusing to hear a Sermon on the Day appointed for his Execution, had not hardened the Hearts of the Judges against him. He, who had been a great Scoffer at the Ordinances of God, now Expos'd himself, by being Left unto such a Sottish Action!

He

## Willars of Salt.

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He had horribly slighted all calls to Repen-  
tance, and now through some Wretches over-  
perswading of him, that he should not Dy, ac-  
cording to the Sentence & Order of the Court,  
he hardened himself still, in his *unrepentant* frame  
of mind.

When he came to the Gallows, and saw  
Death ( and a Picture of Hell too, in a Negro  
then *Burnt to Death* at the Stake, for *Burning*  
her Masters House, with some that were in it, )  
before his Face, never was a Cry, for, *Time!*  
*Time! A World for a Little Time! the Inexpressi-*  
*ble worth of Time!* Uttered, with a more unut-  
terable Anguish.

He then Declared, *That the greatest Burden*  
*then Lying upon his miserable Soul, was his having*  
*Lived so unprofitably under the Preaching of the*  
*Gospel.*

( VII. )

ON March 11. 1686. was Executed at Bo-  
ston, one James Morgan, for an horrible  
Murder. A man, finding it necessary to come  
into his House, he Swore he would *Run a Spit*  
*into his Bowels*; and he was as bad as his word.

He was a *passionate* Fellow; and now, after  
his Condemnation, he much bewayld, his ha-  
ving been given to *Curſing*, in his passions.

The Reverend Person who Preached, unto a  
great Assembly, on the Day of this poor mans  
Execution, did in the midst of his Sermon,

take occasion, to Read a Paper, which he had Received from the Malefactor, then present in the Assembly. It was as followeth.

**I** *James Morgan*, being Condemned to Dye, must needs own to the glory of God, that He is righteous, and that I have by my sins, provoked Him to destroy me before my time. I have been a great Sinner, guilty of Sabbath-breaking, of Lying, and of Uncleanness; but there are especially two Sins whereby I have offended the Great God; one is that Sin of Drunkenness, which has caused me to commit many other Sins; for when in Drink, I have been often guilty of Cursing and Swearing, and quarrelling, and striking others: But the Sin which lies most heavy upon my Conscience, is, that I have despised the Word of God, and many a time refused to hear it preached. For these things, I believe God has left me to that, which has brought me to a shameful and miserable death. I do therefore beseech and warn all persons, young men especially, to take heed of these Sins, lest they provoke the Lord to do as He has justly done by me. And for the further peace of my own Conscience, I think my self obliged to add this unto my foregoing Confession, That *Upon the Sentence* which the Honoured Court has *pass'd upon me*, to be exceeding just; inasmuch as

(tho'



'tho' I had no former Grudge and Malice against the man whom I have killed, yet ) my Passion at the time of the Fact was so outrageous, as that it hurried me on to the doing of that which makes me justly now proceeded against as a Murderer.

After the Sermon, a Minister, at his Desire, went unto the place of Execution with him. And of what passed by the way, there was a Copy taken; which here Ensueth.

*The DISCOURSE of the Minister with James Morgan on the way to his Execution.*

**Min.** I'M come hither to answer your desires which just now you exprest to me in the Publick, that I would give you my company at your Execution.

**Mor.** Dear Sir, how much am I beholden to you! you have already done a great deal for me. Oh who am I that have been such a vile wretch, that any Servants of God should take notice of me!

**Min.** I beseech you to make this use of it, I believe there is not one Christian this day beholding you, who would not willingly be at the greatest pains they could devise to save your precious Soul: How merciful then is that Man who is God as well as man! how unspeakably ready is the Lord Christ to save the Souls of sinners that

that affectionately *Look* unto him ! The goodness and pitifulness of the most tender hearted man in the world is but a shadow of what is in *Him*. The compassions of any man compared with the Bowels of a merciful *JESUS* are but as the painted Sun, or the painted Fire in comparison of the real.

*Mor.* Oh that I could now look unto Him As I ought to do ! Lord help me.

*Min.* Well, you are now a dying man, the last hour or two of your life is now running. You know your self now to stand just on the brink of Eternity; you shall presently be in a state of wonderful happiness or of horrible misery which must endure forever : which of these estates do you now count your self stepping into ?

*Mor.* Oh Sir, I am afraid, but I am not without hope that God may have mercy on me.

*Min.* What's your ground for that hope ? O see that your confidences been't such as God will by and by reject.

*Mor.* I don't know well what to say, but this I hope is a good sign, I have lived in many grievous sins, in Lying, Drinking, Sabbath-breaking and evil Company-keeping; God has made now these so bitter to my soul, that I would not commit them again, might I have my life this afternoon by doing it.

*Min.* That's a great word, God grant it may not be a word only, the good word of a good pang, without such a thro' change of heart, as you must have

have if you would not perish everlastingly. You are not like to have any longer time in this world to try the Sincerity of your Profession.

Mor. *I know it, and I beseech you Sir to help me what you can : I hope the means used with me since my Condemnation ha'n't been lost.*

Min. I would not have the sence of the pain and shame which your body is about to undergoe, any ways hinder your mind from being taken up about the Soul matters which I shall endeavour to set before you.

Mor. *Sir, as for the pain that my body must presently feel, I matter it not : I know what pain is ; but what shall I do for my poor Soul ? I'm terrify'd with the Wrath of God ; This, this terrifies me, Hell terrifies me : I should not mind my Death, if it were not for that.*

Min. Now the Lord help me to deal faithfully with you, and the Lord help you to receive what he shall enable me to offer unto you. Mark what I say : You were born among the enemies of God, you were born with a soul as full of enmity against God, as a Toad is full of poison. You have liv'd now, how many years ?

Morg. *I think about Thirty.*

Min. And all these thirty years have you been sinning against the Holy God. Ever since you knew how to do any thing, you have every day been guilty of innumerable sins ; you deserve the dreadful wrath and curse of the infinite

nite God. But God has brought you here, to a place where you have enjoy'd the means of Grace. And here you have added unto your old Sins, most fearful Iniquities : you have been such a matchless, prodigious Transgressor, that you are now to Dy by the stroke of civil Justice ; to Dy *before your time, for being wicked over-much.* There is hardly any sort of Wickedness which you have not wallowed in. That Sin particularly which you are now to Dy for, is a most monstrous Crime. I can't possibly describe or declare the sins whereby you have made your self an astonishing Example of Impiety and punishment:

Mor. O Sir, *I have been a most hellish Sinner. I am sorry for what I have been.*

Min. Sorry, you say : well, tell me, which of all your sins you are now most sorry for, which lies most heavy.

Mor. *I hope I am sorry for all my sins, but I must especially bewail my neglect of the means of Grace. On Sabbath dayes I us'd to be at home, or be ill employ'd elsewhere when I should have been at Church. This has undone me !*

Min. And let me seriously tell you, your despising of Christ is a most dreadful sin indeed. You have for whole years together had the Call of Jesus Christ to seek an Interest in him, and you would now give all the world for that Interest, but you would take no notice of him.  
The

The Jews of Old put him to a worse death than yours will be this afternoon, and by your contempt of Christ you have said, the Jews did well to do so. How justly might he now laugh at your Calamity? And for these sins of yours, besides the direful woes and plagues that have already come upon you, you are now expos'd unto the Vengeance of eternal fire. You are in danger of being now quickly cast into those exquisite amazing Torments, in comparison of which, the anguishes which your body ever did feel, or shall feel before night, or can ever feel, are just nothing at all; and these dolorous torments are such as never have an End; as many sands as could lie between this earth and the Stars in Heaven would not be near so many as the Ages, the endless Ages of these Torments.

Mor. *But is there not Mercy for me in Christ?*

Min. Yes, and its a wonderful thing that I have now further to tell you. Mind, I entreat you. The Son of God is become the Son of Man; the Lord Jesus Christ is both God & Man in one Person, and he is both sufficiently able & willing also, to be your Saviour. He lived a most righteous life, & this was that such as you and I might be able to say before God, *Lord, accept of me as if I had lived righteously.* He dyed at length a most cursed death, and this was that we might be able to say unto God, *Lord, let me not dye for Sin, since thy Son has dyed in my room.*

This

This glorious Redeemer is now in the highest Heaven, pleading with God for the Salvation of His Chosen ones. --- And he pours out his Spirit continually upon them that do believe on him: might you then be enabled by his Grace to carry your poor, guilty, condemned, enslaved, ignorant Soul unto Jesus Christ, and humbly put your trust in him for deliverance from the whole bad state which you are brought into. Oh then his voice is to you, the same that was to the penitent Thief, *This day shalt thou be with me in Paradise.*

Mor. *Oh that I might be so! Sir, I would hear more of these things: I think, I can't better fit my self for my Death than by hearkning to these things.*

Min. Attend then: The never-dying Spirit that lodges within you, must now within a few minutes appear before the Tribunal of the Great GOD; in what, or in whose Righteousness will you then appear? will you have this to be your Plea, *Lord, I experienced many good Motions & Desires in my Soul, and many sorrows for my sin before I dy'd: or will you expect to have no other Plea but This, Lord, I am vile, but thy Son is a Surety for the worst of Sinners that believe on Him; for his sake alone, have M E R C Y on me.*

Mor. *I thank God for what He has wrought in my Soul. ---*

Min. But be very careful about this matter: if you build on your own good Affections instead of Jesus Christ the only Rock, if you think they



they shall recommend you to God, *He that made you will not have mercy on you.*

Mor. *I would be clothed with the Righteousness of JESUS CHRIST.*

Min. But you can't sincerely desire that Christ should justify you, if you don't also desire that He should sanctify you: those two always go together. Is every lust that has hitherto had possession of your heart become so loathsome to you, that it would fill your Soul with joy to hear Jesus Christ say, *I will subdue those Iniquities of thine; I will make a holy, an heavenly, a spiritually minded person of thee.*

Mor. *I would not Sin against God any more.*

Min. But I must deal plainly with you: You have made it sadly suspicious that your repentance is not yet as it ought to be: when men truly & thoroughly repent of sin, they use to be in a special manner watchful against that Sin which ha's been their chief Sin: one of your principal sins which ha's indeed brought you to the Death of a Murderer, is *Passion*, unmortifi'd and outrageous *Passionateness*: Now I have been this day informed, that no longer since than the last night, upon some Dissatisfaction about the place which the Authority hath ordered you by and by to be buried in, you did express your self with a most unruly *Passionateness*.

Mor. *Sir, I confess it, and I was quickly sorry for it, tho' for the present I was too much disturbed:*  
*I was*

*'Twas my folly to be so careful about the place where my body should be laid, when my precious Soul was in such a Condition. ....*

*Min.* Truly you have cause to mourn for it. Secure the welfare of your soul, and this (now) pinion'd, hang'd, vile body of yours will shortly be rais'd unto glory, glory for evermore. And let me put you in mind of one thing more; I doubt you han't yet laid aside your unjust Grudges against the Persons concerned in your Conviction and Condemnation: You have no cause to complain of them: and you are not fit to pray, much less are you fit to dye, till you heartily wish them as well as your own soul: if you dy malicious, you die miserable.

*Mor.* I heartily wish them all well, I bear Ill-will to none. What a lamentable thing is this? Ah this is that which has brought me hither!

*Min.* What do you mean?

*Mor.* I overheard a man mocking and scoffing at me when I stumbled just now, he does very ill. I have done so my self. I have mock'd and scoff'd like that man, and see what it hath brought me to; he may come to the like.

*Min.* The Lord forgive that foolish hard hearted creature. But be not too much disturbed.

*Mor.* Yonder! I am now come in sight of the place where I must immediately end my days. Oh what a huge Multitude of people is come together on this occasion. O Lord, O Lord, I pray thee to make my

*my Death profitable to all this Multitude of People, that they may not sin against thee as I have done.*

*Min.* Amen, Amen, ten thousand times; the Lord God Almighty say Amen to this Prayer of yours! It would indeed be an excellent thing if you would now come to receive your death with some satisfaction of soul in this thought, That much Glory is like to come to God by it: I am verily perswaded God intends to do good to many souls by means of your Execution: This is a greater honour than you are worthy of.

[ After the Discourse had been intermitted about a minute or two by reason of the miery way. ]

*Mor.* I beseech you Sir speak to me. Do me all the good you can: my time grows very short: your discourse fits me for my Death more than any thing.

*Min.* I am sorry so small a thing as a plashy Street should make me loose one minute of this more than ordinary precious time; a few paces more bring you to the place which you have now in your eye, from whence you shall not come back alive. Do you find your self afraid to dy there?

*Mor.* Sir, if it were not for the Condition that my Soul must by and by be in, I should not fear my death at all; but I have a little comfort from some of Gods promises about that.

**Mm.** And what shall I now say? These are among the last words that I can have liberty to leave with you. Poor man, thou art now going to knock at the door of Heaven, and to beg & cry, *Lord, Lord open to me!* The only way for thee to speed, is, to open the door of thy own soul now unto the Lord Jesus Christ. Do this, and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall fare as well as *Manasseh* did before you: leave this undone, and there's nothing remains for you but the *Worm which dyeth not, and the Fire which shall not be quenched.*

**Mor.** Sir, show me then again what I have to do.

**Mm.** The voice, the sweet voice of the Lord Jesus Christ, (who was once hang'd on a tree, to take away the Sting and Curse of even such a Death as yours) unto all that close with him, His Heavenly voice now is, O that I and my saving work might be entertained, kindly entertained, in that poor perishing Soul of thine! Are you willing?

**Mor.** I hope I am.

**Mm.** His Voice further is, If I am lodged in thy Soul, I'll sprinkle my blood upon it, and on my account thou shalt find Favour with God. Do you consent to this?

**Mor.** This I want.

**Mm.** But this is not all that he saith, His Voice further is, If I come into thy Soul, I will change

is, I will make: all sin bitter to it, I will make it an holy heavenly soul. Do you value this above the proffers of all the World?

Mor. *I think I do, and now Sir, I must go no further, Look here... what a solemn sight is this? Here lyes the Coffin which this Body of mine must presently be laid in. I thank you dear Sir, for what you have already done for me.*

Min. When you are gone up this Ladder, my last Service for you, before you are gone off, will be to pray with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jesus in the Last Day. Farewell poor heart, Fare thee well. The Everlasting Arms receive thee! The Lord Jesus, the merciful Saviour of Souls take possession of thy Spirit for himself. The Great God, who is a great Forgiver, grant thee Repentance unto Life; and Glorify Himself in the Salvation of such a wounded Soul as thine for ever. With Him, and with His free, rich, marvellous, Infinite Grace, I leave you. *Farewell.*

Being Arrived unto the place of Execution, his *Last Speech* upon the Ladder, then taken in Short-Hand, was that which is here inserted,

Pray God that I may be a warning to you  
I shall, and that I may be the last that ever

' shall suffer after this manner: In the fear of  
 ' God I warn you to have a care of taking the  
 ' Lords Name in vain. Mind and have a care  
 ' of that Sin of Drunkenness, for that Sin leads  
 ' to all manner of Sins and Wickedness: (mind  
 ' and have a care of breaking the sixth Com-  
 ' mandment, where it is said, *Thou shalt not do*  
 ' *no Murder*) for when a man is in Drink, he is  
 ' ready to commit all manner of Sin, till he fill  
 ' up the cup of the wrath of God, as I have  
 ' done by committing that Sin of Murder. I  
 ' beg of God, as I am a dying man, and to ap-  
 ' pear before the Lord within a few minutes,  
 ' that you may take notice of what I say to you.  
 ' Have a care of drunkenness, and ill Company,  
 ' and mind all good Instruction, and don't turn  
 ' your back upon the Word of God, as I have  
 ' done. When I have been at meeting, I have  
 ' gone out of the Meeting-house to commit sin,  
 ' and to please the lust of my flesh. Don't  
 ' make a mock at any poor object of pity, but  
 ' bless God that he has not left you as he has just-  
 ' ly done me, to commit that horrid Sin of Mur-  
 ' der. Another thing that I have to say to you,  
 ' is to have a care of that house where that  
 ' wickedness was committed, and where I have  
 ' been partly ruined by. But here I am, and  
 ' know not what will become of my poor soul,  
 ' which is within a few moments of eternity.  
 ' I have murder'd a poor man, who had but  
 ' little



' little time to repent, and I know not what is  
' become of his poor soul ; Oh that I may make  
' use of this Opportunity that I have ! O that I  
' may make improvement of this little little  
' time, before I go hence and be no more. O  
' let all mind what I am a saying now I'm go-  
' ing out of this world. O take warning by  
' me, and beg of God to keep you from this  
' sin which has been my ruine. [ His last words  
' were ] O Lord, receive my Spirit, I come unto  
' thee, O Lord, I come unto thee, O Lord, I come, I  
' come, I come.

( VIII. )

**O**Ne Hugh Stone, upon a Quarrel, between  
himself & his Wife, about selling a piece of  
Land, having some words, as they were walking  
together, on a certain Evening, very barbarously  
reached a stroke at her Throat, with a Sharp  
knife ; and by that *One Stroke* fetch'd away the  
Soul, of her, who had made him a Father of  
several Children, and would have brought yet  
another to him, if she had lived a few weeks  
longer in the world. The wretched man, was  
too soon Surprised by his Neighbours, to be ca-  
pable of Denying the Fact ; and so he pleaded,  
*Guilty*, upon his Tryal.

There was a *Minister* that walk'd with him to  
his *Execution* ; and I shall insert the principal Pas-  
sages of the Discourse between them ; in which

the Reader may find or make something useful to himself, what ever it were to the Poor man who was more immediately concerned in it.

**Minister.** I am come to give you what Assistance I can; in your taking of the Steps, which your eternal *Weal* or *Woe*, now depends upon the well or ill taking of.

**Hugh Stone.** Sir, I Thank you, and I beg you to do what you can for me.

**Min.** Within a very few Minutes your immortal Soul must appear before God the Judge of all. I am heartily sorry you have lost so much time since your first Imprisonment: you had need use a wonderful Husbandry of the little piece of an *Inch* which now remains! Are you now prepared to stand before the Tribunal of God?

**H. S.** I hope I am.

**Min.** And what Reason for that Hope? *Min.* I find all my Sins made so bitter to me, that if I were to have my life given me this Afternoon, to Live such a Life as I have lived heretofore, I would not accept of it; I had rather Dy.

**Min.** That is well, if it be True. But suffer me a little to search into the Condition of your Soul. Are you sensible, That you were Born a Sinner? That the Guilt of the First Sin committed by Adam, is justly charged upon you? And that you have hereupon a Wicked Nature in you,

full

**Min.** Why, Confess and Bewail the Sins that have undone you and publicly Advise, and Exhort, and Charge all that you can, to take heed of such evil wayes.

**H. S.** *I will endeavour to do it as God shall help me.*

**Min.** I pray tell me plainly what special Sin, do you think it was, that laid the first Foundation of your Destruction? where did you begin to leave God, and Ruine your self?

**H. S.** *It was Contention in my Family. I had been used unto something of Religion: and I was once careful about the Worship of God, not only with my Family, but in secret also. But upon Contention between me and my Wife, I left off the Wayes of God, and you see what I am come to.*

**Min.** I would pray you to Vomit up all Sin, with a very hearty detestation. You are going (if I may so speak) to disgorge your Soul; if you do not first cast up your Sin, if your Soul and your Sin come away together, you cannot but know something of the dismal condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your self. You must not now bear any Malice against any one man in the World, but forgive even those that have done you the greatest Injuries. Only upon Sin, be as revengful as you can; I would have you like  
like

like *Sampson*, so to Dy, taking of a just *Revenge*.

H. S. *I hope I shall.*

Min. Well, we are now but a very few pages from the place, where you must breathe your last. You are just going to take a most awful Step, which has this most Remarkable in it, *That it cannot be twice taken.* If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the *Path of Life* ! Attend unto these, as the last words that I may speak before the Prayer, with which I am immediately to take a long *Farewell* of you. You are now just going to be *Confirmed* for ever. If the Great God presently find you under the power of *Prejudice* against any of His Truths and Wayes, or of *Enmity* against what has His blessed Name upon it, you shall be fixed, and settled & confirmed in it, until the very Heavens be no more. But they are very terrible *Plagues* and *Pains*, which you may be sure will accompany this everlasting Disposition of your Soul. On the other side, If God now find your Soul, under the power of Inclinations to *Love Him*, *Fear Him*, *Serve Him* ; & to esteem the Lord Jesus Christ above a thousand Worlds ; you shall then be *Confirmed*

in

in the perfection of such a Temper, and of all the Joy, that must Accompany it. Which of these is the Condition that I now leave you in.

H. S. *Sir, I hope the latter of them.*

Mm. The Good God make it so; and grant that I may find you at the Right hand of the Lord Jesus, *in the Day of His Appearing*. May this *Ladder* prove as a *Jacobs Ladder* for you, and may you find the *Angels* of the Lord Jesus ready here to convey your departing Soul into the Presence of the Lord.

*After this Discourse; ascending the Ladder, he made the following Speech.*

**Y**oung Men and Maids; observe the Rule of Obedience to your Parents; and Servants to your Masters, according to the will of God, and to do the will of your Masters: If you take up wicked ways, you set open a Gate to your Sins, to lead in bigger afterwards; thou can'st not do any thing but God will see thee, altho' thou thinkest thou shalt not be caught, thou thinkest to hide thy self in Secret, when as God in Heaven can see thee, though thou hast hid it from man. And when thou goest to *Thievery*, thy wickedness is discovered, and thou art found *Guilt*. O Young Woman that is Married, and Young Man, look on Me here; be sure in that Solemn Engagement, you are obliged one to another; Marriage is an Or-

dinance

'dinance of God, have a care of breaking that  
 'Bond of *Marriage-Union* ; if the Husband pro-  
 'voke his Wife, and cause a Difference, he sins  
 'against God ; and so does she, in such Carri-  
 'age ; for she is bound to be an *Obedient Wife*.  
 'O you Parents that give your Children in Mar-  
 'riage, remember what I have to say, you must  
 'take notice when you give them in Marriage,  
 'you give them freely to the *Lord*, and free  
 'them from that Service and Command you  
 'ought to have, yet you ought to have a tender  
 'regard to them. O thou that takest no care to  
 'lead thy life civilly and honestly, and then  
 'Committest that Abominable Sin of *Murder*,  
 'here is this *Murderer*, look upon him ; and see  
 'how many are come with their eyes to behold  
 'this man, that abhors himself before God ; *that*  
 'is the Sin that I abhor my self for, and desire  
 'you, take Example by *me* ; there are here a  
 'great many Young People, and O *Lord*, *that*  
 '*they may be thy Servants* ! Have a care, do not  
 'sin ; I will tell you, that I wish I never had  
 'had the opportunity to do such a *Murder* ; if  
 'you say, when a person has provoked you, I  
 '*will Kill him* : 'Tis a thousand to one, but the  
 'next time you *will do it*. Now I Commit  
 'my self into the Hands of Almighty God.

### His Prayer.

'O Lord our Good God ; thou art a Merciful  
 'God, and a Gracious and Loving Fa-  
 'ther ;



ther; Alas, that thou shouldest *Nourish up Chil-*  
*dren that have Rebelled against Thee ! O Lord, I*  
 must confess, thou gavest me opportunity to  
 read thy *Written Word* ; Thou art also my  
 Creator and Preserver ; but, Lord, I have not  
 done according to the Offers of thy Grace ;  
 thou hast not hid from me the opportunities  
 of the Good Things & Liberties of thy *House*  
 and *Ordinances*, but I have waxed wanton un-  
 der the Enjoyment of them. I have given  
 thee just cause to provoke thee to Anger, and  
 thou hast left me to *Shame*, not only on my  
 self, but on my Relations. O Lord God I  
 confess that I have sinned against thee, & do  
 all these *Iniquities against Thee*, and before thy  
 eyes. Lord, I have sinned especially against  
 thee ; pardon my Sins of Youth ; Lord, pardon  
 this bloody Sin I stand here Guilty of.  
 Lord, hide not thy face from me ; I humbly  
 beg it of thee : for there is no man can  
*redeem his Brothers Soul*, but only the Blood  
 of Jesus Christ must do it. Let it be sufficient  
 satisfaction for my poor Soul. I have not done  
 anything that thou shouldest be pleased to show  
 me thy *Love*, or that I should have any thing  
 from thee, but only *Everlasting Misery*. I  
 am unworthy to come to thee ; yet Lord, for  
 thy *Mercies Sake* have pity on me. Now I  
 am coming to *Judgment*, Lord, let the Arms  
 of thy *Mercy* Receive my Soul, and let my sin-

Remitted; Good Lord, let not my sins which  
 Condemn me here in this world, rise up to  
 Condemn me in the World to come; though  
 they have Condemned me in this world, shew  
 mercy; Lord, when I come before thy Judg-  
 ment Seat. If my Soul be not humbled, Lord,  
 humble it; let my Petition be acceptable in  
 Heaven thy Holy Mountain. I am unworthy  
 to come into thy Presence, yet O let me come  
 into thy Kingdom; and deliver my Soul from  
 Blood Guiltiness, in the Blood of Jesus Christ. O  
 let my wounded Soul mourn for my Sin that  
 hath brought me here, Sin brings Ruine to the  
 poor Soul; wo is unto me for mine Iniquity.  
 If I had gone to Prayer in the morning when I  
 committed this Sin, Lord God, thou wouldest have  
 kept back my hands from shedding innocent Blood:  
 O Gracious God, Remember thou me in Mer-  
 cy; let me be an Object of thy pity and not  
 of thy wrath; the Lord hear me and par-  
 don my sins. Take care of my poor Children.  
 I have scattered them like stragling sheep fly-  
 ing before the Wolf; pity the poor Children  
 that go like so many Lambs that have lost  
 their Keeper; that they may not come to such  
 Death as I do! Lord, for the sake of Jesus  
 Christ, and the Righteousness of thy Son, accept  
 my Soul, and receive me into the Arms of  
 thy mercy; that I may enjoy Everlasting Rest.  
 Pardon all my sins; and let the Prayers of all

those

those that have put up their Petitions for me,  
be accepted for the sake of Jesus Christ. Now  
I am coming, now I am coming, thou mayst  
say, *I talked to thee, and thou wouldst not come*;  
I must say, my sin brought me here, O the  
World, and the corrupt nature of man, that  
has proved my ruine! O Lord, Good Lord,  
let me enjoy Rest for my Soul. The desire of  
my Soul is to be with thee in thy Kingdom,  
let me have a share in that Kingdom. Now  
is the time, Lord Jesus; the Grave is opening its  
mouth; I am now living, though *dead in Sin*,  
let my prayers be heard in heaven thy holy  
place; thy hands hath made me, and I  
know thou canst *save* me; hide not thy face  
from me; and affect the hearts of thy people  
with this sad Object, that they may labour to  
serve thee beimes, & may not give themselves  
up to *Profaneness* and *Wickedness*, especially that  
Sin of *Drunkennes*, which is an *in-lit* of all *Abominations*.

[ When thou hast thy head full of Drink, the  
Remembrance of God is out of thy heart; and thou  
art unprepared to commit thy self and Family unto  
God; thou art unfit to come into Gods Presence. I  
have cause to cry out and be ashamed of it, that I  
am guilty of it, because I gave way to that Sin  
more than any other, and then God did leave me to  
practise Wickedness. *O* Murder that dear Woman,  
whom I should have taken a great deal of Contem-

*ment in, which if I had done, I had not been here to suffer this Death.*

*'Thou art Holy, Just, and Good, & therefore O Lord have mercy on me, for the sake of thy Son, pittie me, now Lord, I am coming. O that I could do thee better Service.*

*[ Many of you that behold me, I know wish you never had seen me here. ]*

*'Lord, receive my Soul into a better place, if it be thy blessed will; 'tis a day of great Trouble with me; my Soul is greatly troubled; give me one Glimpse of Comfort in thy Kingdom; by and by let me have one dram of thy Grace. Accept of me now at this time, 'tis the last time; Good Lord, deny me not, give me, as the Woman of Samaria, a Taste of that Living Water, that my Soul may Thirst no more. I beg it for the sake of Jesus Christ. Amen.*

After this, he was by the Prayers of a Minister then present, Recommended unto the Divine Mercy. Which being done, the poor man poured out a few broken Ejaculations, in the midst of which he was turned over, into that Eternity which we must leave him in.

The Speech of *Hugh Stone*, in the Prison, the morning before his Execution.

*When Young People are Married, they make use of Prayer in their Families, and when they Pray, they*

they do believe there is Sincerity and Affection in their Prayer; but when Difference between a Man and his Wife doth arise, then that doth occasion Diminution of Prayer in their Family; and when Prayer is wholly omitted, it let's in all confusion; and every evil work: He said, That he used to Pray in his Family, but when he did Pray, it was in a formal manner, but now from the Consideration of Eternity that he was going into, he was made the more Considerate in his Prayers that he made, and did hope that now he had the Spirit of Prayer in his Praying.

( IX )

ON June 8. 1693. Two Young Women, (the one English, t'other Negro) were Executed at Boston, for murdering their Bastard Children.

The English Young Woman, gave to the Minister, who Preach'd that Afternoon, the following Paper of Confessions; which he took occasion, in the Sermon, to publish unto the Congregation, where she also was then present before the Lord.

I Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the Anger of God against me, in the

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Circum.

'Circumstances of my woful Death; He hath  
 'Fulfilled upon me, that Word of His, *Evil pur-*  
 'sueth Sinners. I therefore desire, Humbly to  
 'Confess my many Sins before God, and the  
 'World: but most particularly my *Blood Guilti-*  
 'ness. Before the Birth of my *Twin-Infants*, I  
 'too much parlyed with the Temptations of the  
 'Devil, to smother my Wickedness by Murther-  
 'ing of them: At length, when they were Born  
 'I was not unsensible, that at least, One of them  
 'was alive; but such a Wretch was I, as to use  
 'a *Murderous* Carriage towards them, in the place  
 'where I lay, on purpose to dispatch them out  
 'of the World. I acknowledge that I have  
 'been more Hard hearted than the *Sea Monsters*;  
 'and yet for the Pardon of these my Sins, I  
 'would Fly to the Blood of the Lord Jesus  
 'Christ, which is the only *Fountain set open for*  
 'Sin and Uncleanness. I know not how better  
 'to Glorify God, for giving me such an Oppor-  
 'tunity as I have had to make sure of His Mer-  
 'cy, than by advising and entreating the *Rising*  
 'Generation here, to take Warning by my Exam-  
 'ple; and I will therefore tell the Sins, that have  
 'brought me to my shameful End. I do Warn  
 'all People, and especially, *Young People*, against  
 'the Sin of *Uncleanness* in particular; 'tis that  
 'Sin that hath been my Ruine; well had it  
 'been for me, if I had answered all Temptati-  
 'ons to that Sin, as *Joseph* did, *How shall I do this*  
 'Wickedness,



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*Wickedness, and Sin against God?* But, I see, *Bad Company* is that, which leads to that, and all other Sins; and I therefore beg all that Love their Souls to be familiar with none but such as fear God. I believe, the chief thing that hath brought me into my present Condition, is my *Disobedience to my Parents*: I despised all their Godly Counsels and Reproofs; and I was always of an Haughty and Stubborn Spirit. So that now I am become a dreadful Instance of the Curse of God belonging to *Disobedient Children*. I must Bewayl this also, that although I was *Baptised*, yet when I grew up, I forgot the *Bonds* that were laid upon me to be the Lords. Had I given my self to God, as soon as I was capable to consider that I had been in *Baptism*, let apart for him, How happy had I been! It was my *Delay* to Repent of my former Sins, that provoked God to leave me unto the Crimes, for which I am now to Dy. Had I seriously Repented of my *Unclean-ness the First Time* I fell into it, I do suppose, I had not been left unto what followed. Let all take it from me; they little think, what they do, when they put off turning from Sin to God, and Resist the *Stirrings* of the Holy Spirit. I fear, 'tis for this, that I have been given up to such *Hardness of Heart*, not only since my long *Imprisonment*, but also since my *Iust Condemnation*. I now know not what

'will become of my Distressed, perishing Soul.  
'But I would humbly Commit it unto the  
'Mercy of God in Jesus Christ; *Amen.*

( X )

**I**N the Year, 1694. A miserable *Indian*, called *Zachary*, was Executed for *Murder*.

He understood so very little English, that it put the English Minister, who, after his Condemnation, visited him, unto an Inexpressible deal of trouble, to convey unto him, the *Principles* and the *Directions* of our Holy Religion. But the Lord so succeeded the endeavours used upon the wretched Salvage, that within a little while, he could give a sensible, tho' a Shattered, Account, of the *Fundamentals* in Christianity. And such an Impression, had the Doctrine of *Grace* upon him, that he professed himself, desirous rather to *Dy*, than to *Live* at his Old sinful rate. He seem'd, even to long for his Execution, that so he might be delivered from all disposition to Sin against God. But all his Hopes of Everlasting Salvation, he seem'd very Suitably to place, on the Obedience which the Lord Jesus Christ, had yeilded unto God in the room of Sinners.

Of this poor creature, nothing had been here mentioned, if it had not been to introduce the mention of this one passage.

He said, *That the Thing which undid him was This : He had begun to come, and hear the Preaching of the Gospel among the Indians : But he minded, the Indian-Preacher, how he lived ; and he saw plainly that the Preacher minded his Bottle, more than his Bible: he lov'd Rum too well, and when his Rum was in him, he would quarrel with other people, and with himself Particularly. This ( he said ) Prejuduced him against the Gospel. So he lived as a Pagan still ; and would be Drunk too ; and his Drunkenness had brought all this misery upon him.*

( XI. )

**I**N the Year, 1698. Was Executed at Springfield, one Sarah Smith.

Her Despising the continual Counsils and Warnings of her Godly Father-in-law laid the Foundation of her Destruction. When she was married, she added unto the Crime of *Adultery*, that of *Stealing* ; which latter Crime occasioned her to fly unto *New-Jersey*. Afterwards coming to Reside in *Deerfield*, her ( second ) Husband, was carried captive unto *Canada*: But the woman, in Grievous Horrour of mind, for the Breaches of the *Seventh* and *Eighth* Commandment, received many most suitable counsils, from Mr *Williams*, the worthy Minister of that place. In conformity to his Counsils and Warn-

ings, for a while she led a Reformed life, and seemed much affected with the word of God, in the publick Dispensations of it. But e're it was long, she lost her Seriousness, her Tenderness, her Convictions; and Relapsed into the Sin of *Adultery*. Her first Relapse into that Sin, was attended with a *Conception*, which, tho' she endeavoured for to render it an Abortive, the Holy providence of God would not suffer it to be so. She did, with much Obstinacy, Deny and Conceal her being with *Child*: and when the *Child* was Born, she smothered it: but the Neighbours found it out immediately. She then owned the matter, but made the usual pretence, *That the Child was Dead-Born*: and remain'd as poor Sinners undone by the Sins of *unchastity* use to be, under extream Hardness of Heart. Mr *Williams* rarely visited her, but found her guilty of *New Lyes*: tho' sometimes violent pangs of Horror would come upon her, wherein she detected her own *Lying*, and seem'd greatly to Bewail it. The Honourable Judges, desired Mr *Williams* to go down unto *Springfield*, (which was the place,) at the *Time* of her Execution; who then found her under an astonishing stupidity of Soul: and yet not pretending to Hopes of Happiness in another world. He found her guilty of *more Lyes*: which afterward she confessed so to be; she *swore* both at the *Prayer* and the *Sermon*: in the publick Assembly

Assembly on the day of her Execution: and seem'd, the most unconcern'd of any in the Assembly; professing therewithal, *That she could not but wonder at her own unconcernedness.* At her Execution, she said but little, only, *That she desired to give Glory unto God, and to take shame unto her self, and that she would warn all others, to beware of the Sins, that had brought her unto this miserable End; especially, Stealing, Uncleanneſs, Lying, Neglecting to Read the Scriptures, and Neglecting to Pray unto God.* She had absented her self much from the word of God, on *Lords-Days*, and *Lecture-Days*: and staid at home, till she had fallen into this capital Transgression: *Then,* she would come unto the meetings, with some seeming Devotion. She had Sinn'd away great Convictions, and Awakenings; and Satan, with *Seven more unclean Spirits*, entred into her; and God seem'd then to withhold from her, the Efficacy of the means of Grace and Good, which His Faithful Servants in the Neighbourhood, used with her.

( XII. )

ON November 17. 1698. There was Executed in *Boston*, a miserable Young Woman, whose Extraordinary circumstances rung throughout all *New England*. On this Day of her Execution, was Preached the Sermon,  
w<sup>ic</sup>

which we have now placed, at the Beginning of this History, as an *Inscription* upon our, **Pillars of Salt.** Because the last passage of that *Sermon*, gave a summary Narrative, of what it is fit the publick should know concerning that Criminal, I have Transierr'd them, into this place. The *Sermon* Concluded in these words.

**B**E astonish'd, O Congregation of God; Stand astonish'd, at the Horrible *Spectacle*, that is now before You; This *House*, and perhaps this *Land*, never had in it a more Astonishing *Spectacle*.

'Behold, a *Young Woman*, but an *Old Sinner*, going this Day to *Dy before her time*, for being *Wicked over much*! Behold, One just *Nineteen Years Old*, and yet found *Ripe for the Vengeance of a Capital Execution*. Ah, Miserable Soul, *With what a swift progress of Sin and Folly, hast thou made Hast unto the Congregation of the Dead*! Behold a Person, whose *Unchast Conversation* appear'd by one *Base Born Child* many months ago! God then gave her a *Space to Repent*, and she repented not: She Repeted her *Whoredomes*, and by an *Infatuation* from God upon her, She so managed the matter of her next *Base Born*, that she is found *Guilty of its Murder*: Thus the God, whose Eyes are like a *Flame of Fire*, is now casting her into



' into a *Bed of Burning Tribulation*: And, ah,  
 ' Lord, *Where wilt thou cast those that have com-*  
 ' *mitted Adultery with her, Except they Repent!*  
 ' Since her Imprisonment, She hath Declared,  
 ' That she believes, God hath Left her unto  
 ' this *Undoing Wickedness*, partly for her staying  
 ' so profanely at Home, sometimes on *Lords-*  
 ' *Dayes*, when she should have been Hearing  
 ' the *Word of Christ*, and much more for her  
 ' not minding that *Word*, when she heard it.  
 ' And she has Confessed, That she was much  
 ' given to *Rash Wishes*, in her *Mad Passions*,  
 ' particularly using often that Ill Form of spea-  
 ' king, *I le be Hang'd*, if a thing be not thus or  
 ' so, and, *I'll be Hanged*, if I do not this or  
 ' that; which Evil now, to see it, coming up-  
 ' on her, it amazes her! But the *chief Sin*, of  
 ' which this *Chief of Sinners*, now cries out, is,  
 ' Her *Undutiful Carriage towards her Parents*.  
 ' Her *Language* and her *Carriage towards her*  
 ' *Parents*, was indeed such that they hardly  
 ' *Durst* speak to her; but when they *Durst*,  
 ' they often told her, *It would come to This*.  
 ' They indeed, with Bleeding Hearts, have now  
 ' *Forgiven* thy *Rebellions*; Ah, *Sarah*, mayst  
 ' thou Cry unto the God of Heaven to *Forgive*  
 ' Thee! But under all the doleful circumstan-  
 ' ces of her *Imprisonment*, and her *Impiety*, she  
 ' has been given over, to be a prodigy of still  
 ' more *Impenitent Impiety*. A Little before her  
 ' Con-

' *Condemnation*, the Renewed the Crimes of her  
 ' *Uncbastity*; she gave her self up to the *Filthy*  
 ' *Debauches*, of a Villain, that was her Fellow-  
 ' Prisoner; and after her *Condemnation*, her  
 ' *Falshoods*, and her *Furies* have been such, as to  
 ' proclaim, That under *Condemnation* she has not  
 ' *Feared* God. Was there ever seen such an  
 ' *Heightb* of *Wickedness*! God seems to have  
 ' Hanged her up in Chains, for all the *Young*  
 ' *People* in the Countrey, to see, what prodigies  
 ' of *Sin* and *Wrath* it may render them, if once  
 ' they *Sell themselves* thereunto. Behold, O  
 ' *Young People*, what it is to *Vex* the *Holy Spirit*  
 ' of God, by *Rebelling* against Him. *This, This*  
 ' 'tis to be *Given over* of God! And yet after all  
 ' this *Hard-hearted Wickedness*, is it not possible,  
 ' for the *Grace* of Heaven to be *Triumphantly*  
 ' *Victorious*, in *Converting* and *Pardoning* so  
 ' *Unparallel'd* a *Criminal*? Be astonished, *Mise-*  
 ' *erable Sarah*, and Let it now break that *Stony*  
 ' *heart* of thine, to *Hear* it; *It is possible! It is*  
 ' *possible!* But, O thou *Almighty Spirit of Grace*, do  
 ' thou graciously *Touch*, and *Melt* this *Obstinate*  
 ' *Soul*, and once at last, mould her *Heart* into the  
 ' *Form* of thy *Glorious Gospel*. The *Glorious Gos-*  
 ' *pel* of God, now utters unto thee, *Undone Sa-*  
 ' *rah*, that *Invitation*, *Tho' thou hast horribly gone*  
 ' *a Whoring*, yet *Return* unto me, saith the *Lord*,  
 ' and I will not cause my *Anger* to fall upon thee.  
 ' The *Lessons* of this *Gospel* have been both pri-  
 ' vately

vately and publickly set before thee, with a vast variety of Inculcation. If all the Extraordinary pains that have been taken for the softening of thy *Stony Heart*, be Lost, God will dispense the more terrible Rebukes unto thee, when He anon breaks thee between the *Milstones* of His Wrath.

Oh, Give now a great Attention, to some of the *Last Words*, that can be spoken to thee, before thy passing into an astonishing Eternity.

The Blessed Lord JESUS CHRIST hath been made a *Curse* for Us; there has been a most Acceptable Offering and Sacrifice, presented by the Lord Jesus Christ unto God, for all His Chosen: there is a *Fountain* set open for Sin and for Uncleanness: and thou, O Bloody Sinner, art Invited unto that *Open Fountain*. Such is the Infinite Grace of God, that thou mayst come as freely to the *Blood* of the Lord Jesus Christ, for the Forgiveness of thy Sins, as they that have never Sinn'd with a Thousandth part of so much Aggravation; Come, and Welcome, says the Lord, who Receiveth Sinners. If God Enable thee Now, to Lay Hold on the Righteousness of the Lord Jesus Christ, tho' thy Faults are Infinite, thou wilt yet before Sun-set Stand without Fault before the Throne of God. Thy Soul is just sinking down, into the Fiery Ocean of the Wrath of God,

God, but the *Righteousness* of the Lord Jesus  
 Christ, is cast forth unto thee, once more, for  
 thee, to *Lay Hold* upon. Oh! *Lay Hold* up-  
 on it, and *Live*! If God help thee, to do so,  
 Then, as it was said, *The Mary whose Sins are*  
*many, has them Forgiven her*, So it shall be said,  
*The Sarah, whose Sins are many, has them Forgi-*  
*ven her*! Then, as it was said, *Rahab the Harlot*  
*perished not*, so it shall be said, *Sarah the Harlot,*  
*perished not*! Tho' the *Blood* of thy murdered  
 Infant, with all thy other *Bloody Crimes*,  
 horribly Cry to God against thee, yet a louder  
 and better Cry from the *Blood* of thy Saviour,  
 shall drown that formidable Cry. Yea, then,  
 There will be *Joy in Heaven* this Afternoon  
 among the *Angels of God*; the *Angels of Hea-*  
 ven will stand amazed, and say, *O the Infinite*  
*Grace, that can bring such a Sinner unto Glory*!  
 But if ever the *Blood* of the Lord Jesus Christ,  
 be applied unto thy *Heart*, it will immediately  
 Dissolve that *Heart* of thine; it will cause thee  
 to *Mourn* for every Sin, to *Turn* from every  
 Sin, to give thy self entirely unto God. It  
 will be impossible for thee, to Go on in any  
 Known Sin, or to Dy with a *Ly* in thy mouth,  
 no, thou wilt rather Dy than commit any  
 Known Sin in the World. If this *Disposition*, be  
 not produced in thee, before Three or Four  
 short Hours more are Expired, thy *Immortal*  
*Spirit*, will anon pass into *Eternal Torments*:  
 thou

**Pillars of Salt.**

**III**

thou wilt before To morrow morning be a  
Companion of the Devils and the Damned;  
the Everlasting Chains of Darkness will hold  
thee, for the Worm that never dies, & the Fire that  
never shall be Quenched: thou shalt fall into the  
Hands of the Living God, and become as a  
glowing Iron, possessed by his Burning Ven-  
geance, throughout Eternal Ages; the God  
that made thee, will not have mercy on thee, and  
He that formed thee will show thee no Favour. But  
for his Mercy, and Favour, while there is yet  
hope, we will yet Cry unto Him.

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**F I N I S.**

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## Advertisements.

**T**Here is now in the Press, and will speedily be Published, A Book, Entituled, *The Folly of Sinning*. Opened and Applied in two Sermons, Occasioned by the Condemnation of One that was Executed at *Boston* in *New England*, on *November 17. 1698.* By the Reverend *Mr. Increase Mather*, Præsident of *Harvard College* in *Cambridge*, and Preacher of the Gospel at *Boston* in *New England*.

Sold by *Michael Perry*, at his Shop over against the *Town House*, in *Boston*.

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**Son.** And what shall I now say? These are among the last words that I can have liberty to leave with you. Poor man, thou art now going to knock at the door of Heaven, and to beg & cry, *Lord, Lord open to me!* The only way for thee to speed, is, to open the door of thy own soul now unto the Lord Jesus Christ. Do this, and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall fare as well as *Manassah* did before you: leave this undone, and there's nothing remains for you but the *Worm which dyeth not, and the Fire which shall not be quenched.*

**Mor.** Sir, *show me then again what I have to do.*

**Son.** The voice, the sweet voice of the Lord Jesus Christ, (who was once hang'd on a tree, to take away the Sting and Curse of even such a Death as yours) unto all that close with him, His Heavenly voice now is, O that I and my saving work might be entertained, kindly entertained, in that poor perishing Soul of thine: Are you willing?

**Mor.** *I hope I am.*

**Son.** His Voice further is, If I am lodged in thy Soul, I'll sprinkle my blood upon it, and on my account thou shalt find Favour with God: Do you consent to this?

**Mor.** *This I want.*

**Son.** But this is not all that he saith, His Voice further is, If I come into thy Soul, I will change it,

it, I will make all sin bitter to it, I will make it an holy heavenly soul. Do you value this above the proffers of all the World?

Mor. *I think I do; --- and now Sir, I must go no further, Look here... what a solemn sight is this! Here lyes the Coffin which this Body of mine must presently be laid in. I thank you dear Sir, for what you have already done for me.*

Min. When you are gone up this Ladder, my last Service for you, before you are gone off, will be to pray with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jesus in the Last Day. Farewell poor heart, Fare thee well. The Everlasting Arms receive thee! The Lord Jesus, the merciful Saviour of Souls take possession of thy Spirit for himself. The Great God, who is a great Forgiver, grant thee Repentance unto Life; and Glorify Himself in the Salvation of such a wounded Soul as thine for ever. With Him, and with His free, rich, marvellous, Infinite Grace, I leave you. Farewell.

Being Arrived unto the place of Execution, his *Last Speech* upon the Ladder, then taken in Short-Hand, was that which is here inserted.

I Pray God that I may be a warning to all; and that I may be the last that e

shall suffer after this manner: In the fear of God I warn you to have a care of taking the Lords Name in vain. Mind and have a care of that Sin of Drunkenness, for that Sin leads to all manner of Sins and Wickedness: (mind and have a care of breaking the sixth Commandment, where it is said, *Thou shalt not do no Murder*) for when a man is in Drink, he is ready to commit all manner of Sin, till he fill up the cup of the wrath of God, as I have done by committing that Sin of Murder. I beg of God, as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I say to you. Have a care of drunkenness, and ill Company, and mind all good Instruction, and don't turn your back upon the Word of God, as I have done. When I have been at meeting, I have gone out of the Meeting-house to commit sin, and to please the lust of my flesh. Don't make a mock at any poor object of pity, but bless God that he has not left you as he has justly done me, to commit that horrid Sin of Murder. Another thing that I have to say to you, is to have a care of that house where that wickedness was committed, and where I have been partly ruined by. But here I am, and know not what will become of my poor soul, which is within a few moments of eternity, I have murder'd a poor man, who had but  
little

' little time to repent, and I know not what is  
' become of his poor soul; Oh that I may make  
' use of this Opportunity that I have! O that I  
' may make improvement of this little little  
' time, before I go hence and be no more. O  
' let all mind what I am a saying now I'm go-  
' ing out of this world. O take warning by  
' me, and beg of God to keep you from this  
' sin which has been my ruine. [ His last words  
' were ] O Lord, receive my Spirit, I come unto  
' thee, O Lord, I come unto thee, O Lord, I come, I  
' come, I come.

( VIII. )

**O** Ne *Hugh Stone*, upon a Quarrel, between  
himself & his Wife, about Selling a piece of  
Land, having some words, as they were walking  
together, on a certain Evening, very barbarously  
reached a stroke at her Throat, with a Sharp  
knife; and by that *One Stroke* fetch'd away the  
Soul, of her, who had made him a Father of  
several Children, and would have brought yet  
another to him, if she had lived a few weeks  
longer in the world. The wretched man, was  
too soon Surprised by his Neighbours, to be ca-  
pable of Denying the Fact; and so he pleaded,  
*Guilty*, upon his Tryal.

There was a *Minister* that walk'd with him to  
his *Execution*; and I shall insert the principal Pas-  
sages of the Discourse between them; in which

the Reader may find or make something useful to himself, what ever it were to the Poor man who was more immediately concerned in it.

**Minister.** I am come to give you what Assistance I can, in your taking of the Steps, which your eternal *Woe* or *Woe*, now depends upon the well or ill taking of.

**Hugh Stone.** Sir, I Thank you, and I beg you to do what you can for me.

**Min.** Within a very few Minutes your immortal Soul must appear before God *the Judge of all*. I am heartily sorry you have lost so much time since your first Imprisonment: you had need use a wonderful Husbandry of the little piece of an *Inch* which now remains. Are you now prepared to stand before the Tribunal of God?

**H. S.** I hope I am.

**Min.** And what Reason for that Hope?

**H. S.** I find all my Sins made so bitter to me, that if I were to have my life given me this Afternoon, to Live such a Life as I have Lived heretofore, I would not accept of it; I had rather Dy.

**Min.** That is well, it is be True. But suffer me a little to search into the Condition of your Soul. Are you sensible, That you were Born a Sinner? That the Guilt of the First Sin committed by Adam, is justly charged upon you? And that you have hereupon a *Wicked Nature* in you, full



full of Enmity against all that is *Holy, and Just, and Good?* For which you deserved to be destroyed, as soon as you first came into this world.

H. S. *I am sensible of this.*

Min. Are you further sensible, that you have lived, a very ungodly Life? That you are guilty of thousands of *Actual Sins*, every one of which deserves the *Wrath and Curse of God*, both in this Life, and that which is to come?

H. S. *I am sensible of this also.*

Min. But are you sensible, That you have broken all the *Laws of God*? You know the *Commandments*. Are you sensible, That you have broken every one of *Them*?

H. S. *I cannot well answer to that. My Answer may be liable to some Exceptions. -- This I own, I have broken every Commandment on the Account mentioned by the Apostle James; That he who breaks one is Guilty of all. But not otherwise.*

Min. Alas, That you know your self no better than so! I do affirm to you, that you have particularly broken every one of the *Commandments*; and you must be sensible of it.

H. S. *I can't see it.*

Min. But you must Remember, That the *Commandment is Exceeding Broad*; it reaches to the *Heart* as well as the *Life*: it includes *Omissions* as well as *Commissions*, and it at once both *Requires* and *Forbids*. But I pray, make an experiment upon any one *Commandment*, in which

you count your self most *Imnocent* : and see whether you do not presently confess your self *Guilty* thereabout. I may not leave this point slightly passed over with you.

H. S. *That Commandment*, Thou shalt not make to thy self any *Graven Image* ; *How have I broken it ?*

Min. Thus : You have had undue *Images* of God in your *Mind* a thousand times. But more than so ; that *Commandment* not only *forbids* our using the *Inventions* of men in the worship of God, but it also *requires* our using all the *Institutions* of God. Now have not you many & many a time turned your back upon some of those glorious *Institutions* ?

H. S. *Indeed, Sir, I confess it : I see my sinfulness greater than I thought it was.*

Min. You ought to see it. God help you to see it ! There is a boundless *Ocean* of it. And then for that *SIN*, which has now brought a shameful Death upon you, 'tis impossible to Declare the Aggravations of it ; hardly an Age will show the like. You have protested your self *Sorry* for it !

H. S. *I am heartily so.*

Min. But your Sorrows must be *after a Godly Sort*. Not meerly because of the miferies which it has brought on your *outward Man*, but chiefly for the *Wrongs* and *Wounds* therein given to your own Soul ; and not only for the *Miferies* you have

have brought on your self, but chiefly for the Injuries which you have done to the Blessed God.

H. S. *I hope my Sorrow lies there.*

Min. But do you mourn without Hope?

H. S. *I thank God, I do not.*

Min. Where do you see a Door of Hope?

H. S. *In the Lord Jesus Christ, who has died to save Sinners.*

Min. Truly, There is no other Name by which we may be saved? The Righteousness of the Lord Jesus Christ, is that alone, in which you may safely anon appear before the Judgment Seat of God. And that Righteousness is by the marvellous and infinite Grace of God, offered unto you. But do you find, that as you have no Righteousness, so you have no Strength? that you cannot of your self move or stir, towards the Lord Jesus Christ, though you justly perish if you do not Run unto Him? that it is the Grace of God alone which must enable you to accept of Salvation from the Great Saviour?

H. S. Sir, my Case in short is This, I have laid my self at the Feet of the Lord Jesus Christ for my Salvation; and had it not been for His meer Grace and Help, I had never been able to do That. But there I have laid and left my self; I have nothing to plead, why he should accept of me. If He will do it, I am happy, but if He will not, I am undone for ever; it had been good for me that I never had been Born.

Min.

Min. And you must justify Him if He should Reject you. You surprize me, with' at once giving me so much of the Discourse, which all this while I have been labouring for. I can add but this ! *The good Lord make you sincere in what you say !* ----- Your Crime lay in *Blood* ; and your Help also, That lies in *Blood*. I am to offer you the *Blood* of the Lord Jesus Christ, as that in which you may now have the Pardon of all your sins. Now you may try the sincerity of your *Faith* in the *Blood* of the Lord Jesus for a Pardon, by this. Have you an *Hope* in that *Blood*, for all the other saving effects of it ? Shall I explain what I mean ?

H. S. *Do Sir.*

Min. The *Blood* of the Lord Jesus is not only *Sin Pardoning Blood*, but also *Soul purifying*, and *Heart softening Blood*. It embitters all Sin unto the Soul, that it is applied unto, and mortifies every lust in such a Soul. Are you desirous of this ?

H. S. *With all my Heart ?*

Min. The Lord make you so. The Lord *Seal* your *Pardon*, in that *Blood*, which is worth ten thousand Worlds ? But what will you do for that God, who has given you these hopes of a *Pardon* ? you must with a holy ingenuity now do something for the Honour of that God, whom you have sinned so much against.

H. S. *What shall I do ?*

Min.

**PILLARS OF DIRT.**

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**Min.** Why, Confess and Bewail the Sins that have undone you, and publickly Advise, and Exhort, and Charge all that you can, to take heed of such evil wayes.

**H. S.** *I will endeavour to do it as God shall help me.*

**Min.** I pray tell me plainly what *special Sin*, do you think it was, that laid the first Foundation of your Destruction? where did you begin to leave God; and Ruine your self?

**H. S.** *It was Contention in my Family. I had been used unto something of Religion: and I was once careful about the Worship of God, not only with my Family, but in secret also. But upon Contention between me and my Wife, I left off the Wayes of God, and you see what I am come to.*

**Min.** I would pray you to Vomit up all Sin, with a very hearty detestation. You are going (if I may so speak) to disgorge your Soul; if you do not first cast up your Sin, if your Soul and your Sin come away together, you cannot but know something of the dismal condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your self. You must not now bear any Malice against any one man in the World, but forgive even those that have done you the greatest Injuries. Only upon Sin, be as revengful as you can; I would have you like

like

like *Sampson*, so to *Dy*, taking of a just *Revenge*.

H. S. *I hope I shall.*

Min. Well, we are now but a very few paces from the place, where you must breathe your last. You are just going to take a most awful Step, which has this most Remarkable in it, *That it cannot be twice taken.* If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the *Path of Life* ! Attend unto these, as the last words that I may speak before the Prayer, with which I am immediately to take a long Farewell of you. You are now just going to be *Confirmed* for ever. If the Great God presently find you under the power of *Prejudice* against any of His Truths and Wayes, or of *Enmity* against what has His blessed Name upon it, you shall be fixed, and settled & confirmed in it, until the very Heavens be no more. But they are very terrible *Plagues* and *Pains*, which you may be sure will accompany this everlasting Disposition of your Soul. On the other side, If God now find your Soul, under the power of Inclinations to *Love Him*, *Fear Him*, *Serve Him* ; & to esteem the Lord Jesus Christ above a thousand Worlds ; you shall then be *Confirmed* in



in the perfection of such a Temper, and of all the Joy, that must Accompany it. Which of these is the Condition that I now leave you in.

H. S. Sir, I hope the latter of them.

Min. The Good God make it so; and grant that I may find you at the Right hand of the Lord Jesus, in the Day of His appearing. May this Ladder prove as a Jacobs Ladder for you, and may you find the Angels of the Lord Jesus ready here to convey your departing Soul into the Presence of the Lord.

*After this Discourse; ascending the Ladder, he made the following Speech.*

Y<sup>O</sup>ung Men and Maids; observe the Rule of Obedience to your Parents; and Servants to your Masters, according to the will of God, and to do the will of your Masters: If you take up wicked ways, you set open a Gate to your Sins, to lead in bigger afterwards; thou can'st not do any thing but God will see thee, altho' thou thinkest thou shalt not be caught, thou thinkest to hide thy self in Secret, when as God in Heaven can see thee, though thou hast hid it from man. And when thou goest to *Thevery*, thy wickedness is discovered, and thou art found Guilty. O Young Woman that is Married, and Young Man, look on Me here; be sure in that Solemn Engagement, you are obliged one to another; Marriage is an Ordinance

'dinance of God, have a care of breaking that  
 'Bond of *Marriage-Union* ; if the Husband pro-  
 'voke his Wite, and cause a Difference, he sins  
 'against God ; and so does she, in such Carri-  
 'age ; for she is bound to Be an *Obedient Wife*.  
 'O you Parents that give your Children in Mar-  
 'riage, remember what I have to say, you must  
 'take notice when you give them in Marriage,  
 'you give them freely to the *Lord*, and free  
 'them from that Service and Command you  
 'ought to have, yet you ought to have a tender  
 'regard to them. O thou that takest no care to  
 'lead thy life civilly and honestly, and then  
 'Committest that Abominable Sin of *Murder*,  
 'here is this *Murderer*, look upon him ; and see  
 'how many are come with their eyes to behold  
 'this man, that abhors himself before God ; *that*  
 'is the Sin that I abhor my self for, and desire  
 'you, take Example by *me* ; there are here a  
 'great many Young People, and O *Lord*, *that*  
 '*they may be thy Servants* ! Have a care, do not  
 'sin ; I will tell you, that I wish I never had  
 'had the opportunity to do such a *Murder* ; if  
 'you say, when a person has provoked you, *I*  
 '*will Kill him* : 'Tis a thousand to one, but the  
 'next time you *will do it*. Now I Commit  
 'my self into the Hands of Almighty God.

#### His Prayer.

O Lord our Good God ; thou art a Merciful  
 God, and a Gracious and Loving Fa-  
 ther ;

ther; Alas, that thou shouldest *Nourish up Children that have Rebelled against Thee* ! O Lord, I must confess, thou gavest me opportunity to read thy *Written Word* ; Thou art also my Creator and Preserver ; but, Lord, I have not done according to the Offers of thy Grace ; thou hast not hid from me the opportunities of the Good Things & Liberties of thy *House and Ordinances*, but I have waxed wanton under the Enjoyment of them. I have given thee just cause to provoke thee to Anger, and thou hast left me to *Shame*, not only on myself, but on my Relations. O Lord God I do confess that I have sinned against thee, & done all these *Iniquities against Thee*, and before thine eyes. Lord, I have sinned especially against thee ; pardon my Sins of Youth ; Lord, pardon this bloody Sin I stand here Guilty of. O Lord, hide not thy face from me ; I humbly beg it of thee : for there is no man can *Redeem his Brothers Soul*, but only the Blood of Jesus Christ must do it. Let it be sufficient satisfaction for my poor Soul. I have not done any thing that thou shouldest be pleased to shew me thy *Love*, or that I should have any thing from thee, but only *Everlasting Misery*. I am unworthy to come to thee ; yet Lord, for thy *Mercies Sake* have pity on me. Now I am coming to *Judgment*, Lord, let the Arms of thy *Mercy* Receive my Soul and let my sin be

[Re]

Remitted; Good Lord, let not my sins which  
 condemn me here in this world, rise up to  
 condemn me in the World to come; though  
 they have *condemned* me in this world, shew  
 mercy, Lord, when I come before thy *Judg-*  
*ment Seat*. If my Soul be not humbled, Lord,  
 humble it; let my Petition be acceptable in  
 Heaven thy Holy Mountain. I am unworthy  
 to come into thy *Presence*, yet O let me come  
 into thy *Kingdom*; and deliver my Soul from  
*Blood Guiltiness*, in the *Blood* of Jesus Christ. O  
 let my *wounded Soul* mourn for my Sin that  
 hath brought me here, *Sin brings Ruine* to the  
 poor Soul; wo is unto me for mine Iniquity.  
 If I had gone to Prayer in the morning when I  
 committed this Sin, Lord God, thou wouldest have  
 kept back my hands from shedding innocent Blood:  
 O Gracious God, Remember thou me in *Mer-*  
*cy*; let me be an Object of thy pity and not  
 of thy wrath; the Lord hear me and par-  
 don my sins. Take care of my poor Children.  
 I have scattered them like stragling sheep fly-  
 ing before the Wolf; pity the poor Children  
 that go like so many Lambs that have lost  
 their Keeper; that they may not come to such  
 a Death as I do! Lord, for the sake of Jesus  
 Christ, and the *Righteousness* of thy Son, accept  
 my Soul, and receive me into the Arms of  
 thy mercy; that I may enjoy *Everlasting Rest*.  
 Pardon all my sins; and let the Prayers of all  
 those

## Pillars of Salt.

27

those that have put up their Petitions for me, be accepted for the sake of Jesus Christ. Now I am coming, now I am coming, thou mayst say, *I called to thee, and thou wouldst not come*; I must say, my sin brought me here, O the World, and the corrupt nature of man, that has proved my ruine! O Lord, Good Lord, let me enjoy Rest for my Soul. The desire of my Soul is to be with thee in thy Kingdom, let me have a share in that Kingdom. Now is the time, Lord Jesus; the Grave is opening its mouth; I am now living, though dead in Sin, let my prayers be heard in Heaven thy holy place; thy hands hath made me, and I know thou canst Save me; Hide not thy face from me; and affect the hearts of thy people with this sad Object, that they may labour to serve thee beimes, & may not give themselves up to Profaneness and Wickedness, especially that Sin of Drunkenness, which is an *inlet of all Abominations*.

[ *When thou hast thy head full of Drink, thy Remembrance of God is out of thy heart; and thou art unprepared to commit thy self and Family unto God; thou art unfit to come into Gods Presence. I have cause to cry out and be ashamed of it, that I am guilty of it, because I gave way to that Sin more than any other, and then God did leave me to practise Wickedness, & to Murder that dear Woman, whom I should have taken a great deal of Content-*

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ment in, which if I had done, I had not been here  
to suffer this Death.

'Thou art Holy, Just, and Good, & therefore  
'O Lord have mercy on me, for the sake of thy  
'Son, pity me, now Lord, I am coming. (   
'that I could do thee better Service.

[ Many of you that behold me, I know wish you  
never had seen me here. ]

'Lord, receive my Soul into a better place,  
'if it be thy blessed will; 'tis a day of great  
'Trouble with me; my Soul is greatly troubled;  
'give me one Glimple of Comfort in thy King-  
'dom; by and by let me have one dram of thy  
'Grace. Accept of me now at this time, 'tis  
'the last time; Good Lord, deny me not, give  
'me, as the Woman of Samaria, a Taste of that  
'Living Water, that my Soul may Thirst no  
'more. I beg it for the sake of Jesus Christ.  
'Amen.

After this, he was by the Prayers of a Mini-  
ster then present, Recommended unto the Di-  
vine Mercy. Which being done, the poor man  
poured out a few broken Ejaculations, in the  
midst of which he was turned over, into that  
Eternity which we must leave him in.

The Speech of *Hugh Stone*, in the Prison, the  
morning before his Execution.

*When Young People are Married, they make use  
of Prayer in their Families, and when they Pray,  
they*



## Pillars of Salt

they do believe there is Sincerity and Affection in their Prayer; but when Difference between a Man and his Wife doth arise, then that doth occasion Diminution of Prayer in their Family; and when Prayer is wholly omitted, it lets in all confusion; and every evil work: He said, That he used to Pray in his Family, but when he did Pray, it was in a formal manner, but now from the Consideration of Eternity that he was going into, he was made the more Considerate in his Prayers that he made, and did hope that now he had the Spirit of Prayer in his Praying.

( IX )

**O**N June 8. 1693. Two Young Women, (the one English, t'other Negro) were Executed at Boston, for murdering their Bastard Children.

The English Young Woman, gave to the Minister, who Preach'd that Afternoon, the following Paper of *Confessions*; which he took occasion, in the Sermon, to publish unto the Congregation, where she also was then present before the Lord.

**I** Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the *Anger* of God against me, in the

G 2

Circum-

'Circumstances of my woful Death; He hath  
 'Fulfilled upon me, that Word of His, *Evil pur-*  
 'saeth Sinners. I therefore desire, Humbly to  
 'Confess my many Sins before God, and the  
 'World: but most particularly my *Blood Guilti-*  
 'ness Before the Birth of my *Twin-Infants*, I  
 'too much parlyed with the Temptations of the  
 'Devil, to smother my Wickedness by Murther-  
 'ing of them: At length, when they were Born  
 'I was not unsensible, that at least, *One* of them  
 'was alive; but such a Wretch was I, as to use  
 'a *Murderous* Carriage towards them, in the place  
 'where I lay, on purpose to dispatch them out  
 'of the World. I acknowledge that I have  
 'been more Hard hearted than the *Sea Monsters*;  
 'and yet for the Pardon of these my Sins, I  
 'would Fly to the Blood of the Lord Jesus  
 'Christ, which is the only *Fountain set open for*  
 'Sin and Uncleanness. I know not how better  
 'to Glory God, for giving me such an Oppor-  
 'tunity as I have had to make sure of His Mer-  
 'cy, than by advising and entreating the *Rising*  
 'Generation here, to take Warning by my Exam-  
 'ple; and I will therefore tell the Sins, that have  
 'brought me to my shameful End. I do Warn  
 'all People, and especially, *Young People*, against  
 'the Sin of *Uncleanness* in particular; 'tis that  
 'Sin that hath been my Ruine; well had it  
 'been for me, if I had answered all Temptati-  
 'ons to that Sin, as *Joseph* did, *How shall I do this*  
 'Wickedness,

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Pillars of Salt.

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An HISTORY  
OF SOME  
CRIMINALS Executed in this Land  
FOR  
Capital Crimes.  
With some of their Dying  
Speeches ;

Collected and Published,  
For the WARNING of such as *Live* in  
Destructive Courses of Ungodliness.

Whereto is added,  
For the better Improvement of this History,  
A Brief Discourse about the Dreadful  
Justice of God, in Punishing of  
S I N, with S I N.

---

Deut. 19. 20.

*Those which remain shall bear & fear, and shall henceforth commit no more any such Evil among you.*

---

BOSTON in New-England.  
Printed by B. Green, and J. Allen, for Samuel Phillips  
at the Brick Shop near the Old Meeting House. 1699.

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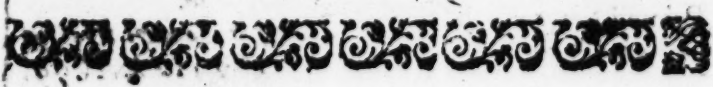


## Preface.

**W**hen the Blessed Farel, had Preached unto a Vast Multitude of People, some that liked it not, asked, By whose Command, or, at whose Desire, he Preached? He Answered, and it was Answer Enough; By the Command of Christ, and at the Desire of His People. 'Tis possible, the Author of the Ensuing Discourses, and Relations, may be asked a Reason for doing what he has done, in this Publication: But his Reasonable Account of it is, 'Tis all done by the Command of Christ, and at the Desire of His People.

One says well, That Sermons Preached, are like Showres of Rain, that Water for the Instant; But Sermons Printed, are like Snow that lies longer on the Earth. God grant that the Truths falling from Heaven, in this Form, this Winter upon our Neighbours, may Soak into their Hearts, with a Sensible and a Durable Efficacy.

We find in Zainger, the mention of a City besieged by a Potent Enemy; where the Inhabitants took the Dead Bodies of the Starved People, and set them in Armour on the Walls; at the sight whereof, the Amazed Enemy Fled. Vice is the Enemy that besieges us; a Number of Dead Wretches are here set on our Walls; may the horrible Sight cause that worst Enemy to fly before it!





REFLECTIONS on the  
**Dreadful C A S E of**  
**Sin Punished with Sin.**

Made, Novemb. 17. 1698. at Boston-Lecture.

Give Attention to as *Dreadful* a Case, as ever  
 was discoursed! You find it proposed, in

ROM. I. 28.

God gave them over unto a Reprobate  
 Mind, to Do those things which are  
 not Convenient.

**T**HE Fearful Judgments of God  
 upon men, for their Sins against  
 Him, are so observably multi-  
 plied among us, that we are un-  
 accountably Sinful, if we do not  
 Cry out, Lord, My Flesh Trembleth for Fear of  
 Thee, and I am Afraid of thy Judgments.

A. 2

B.

# 4 The Dreadful Justice of God,

But it is to be Feared, That the most Fearful of all those Judgments, are least of all observed: Namely, The Judgments wherein the Holy God Punisheth one Sin with another, and Leaves a woful Sinner, yet more wofully to Sin against Him. Shs, These Judgments of God, are of all the most Fearful; and yet, alas, they are of all the most Frequent. Of these amazing Judgments, we may say, *How unsearchable are the Judgments of God, and His Wayes past finding out!*

These are the Judgments of God now before us. The Apostle of the Gentiles, is here declaring, the Means to know God, which the Gentiles, and particularly, the Romans, had Enjoy'd in the Light of Nature; and relating how they neglected and abused those Means, in their not Glorifying Him as God; but Inventing, and Erecting, and Adoring vain Images of Him. The progress of the Divine Judgments, against the Forn Gentiles, for their not Glorifying of God, is here described unto us. God Lest them, For this cause, in the first place, to become vain in their Imaginations. It is a marvellous Thing, I have often marvelled at it! That while the more Barbarous Nations have Worshipped the Sun, the Moon, the Stars, and the more specious and glittering Objects of Idolatry; such Learned Nations as the Egyptians worshipped a Bull, a Dog, and a Rat; The Learned Gracians, worshipped Feavers, and Passions, for their Gods; and our most Learned Romans worshipped the very Fur-



3  
in punishing Sin, with Sin.  
of Hell. Truly, there was the *Just Wrath* of  
God, in this Thing, That the Nations, who had  
most of *Light*, whereby to know God, and yet  
Glorified Him not as God, should become thus *Vain*  
in their *Imaginations*. But stop'd they here? No;  
There is mention'd a further Depravation  
whereto God left them, in His *Just Wrath*  
against them, for their *Idolatries*: For this  
cause God gave them up to *Vile Affections*; which  
also imply and comprize *Vile Practices* in them.  
It is here indeed, Three Times over noted, That  
God punished their *Idolatries*, by leaving the  
wretched *Idolaters* to other and farther Abomi-  
nations; Especially, He punished the *Spiritual*  
*Uncleanesses* of *Idolatry*, by leaving them to the  
*Corporal Uncleanesses* of *Debauchery*: They who  
worshipp'd God under the Shape, it may be, of  
*Bruits*, were left by God, unto the *Sins*, which  
made them worse than *Bruits*. If you Read the  
Old Pagan *Suetonius* his life of *Nero*, you'll see  
those very Villanies acted, in the *Unclean Court*  
of *Rome*, which our *Apostle* here Brands with  
*Infamy*. The *Christians* at *Rome*, knew where  
to find a Court, that at this very Time, would  
afford an Exemplification, and Explication, of  
what the *Apostle* thus wrote unto them.

In our Text; the matter is once again Re-  
peted. Behold, the Holy God here *Punishing* of  
*Sinners*, by Giving them over to a *Reprobate mind*.  
But what is a *Reprobate mind*? It is here Expla-  
ned

ned ; A mind let upon doing of those Things which are not convenient : Or, which are unreasonably wicked. And a *Black List* of those things then follows ; The Bottom of Hell it self, could not afford but such a *Black List* of Crying Abominations.

Now there is a very Terrible Doctrine which even like a Thunder-bolt hence falls among us.

*That the Holy God, often Punisheth many Sins of men, by Giving them up to still Blacker Sins against Him.*

I find, the Jews have a Notable saying ; *Merces Transgressionis Transgressio* ; That is to say, Men are punished for One Transgression, by being therefore Given up unto Another. And this is the Thing, that is now to be said unto us ; God help us to Receive with an Agreeable and Profitable Attention, what shall be said concerning it.

There are Two very Important CASES, to be now Treated upon.

In the first place, the Methods of the Divine Sovereignty and Equity, in this awful manner, are now to be set before us. It is a Subject of deep Enquiry ;

#### The First CASE.

*How does the Holy God, Punish men for One Sin, by Leaving them to Another ; and how is it Consistent with His Holiness to do so ?*

Now

4  
Now this is an Enquiry so full of dazling  
*Mystery* and *Amazement*, that it must be answer-  
ed, with all *Humble Modesty*. Our *Humble An-*  
*swer* to it, must be, in these *Conclusions*.

*Conclusion. I.*

There are certain *Spiritual Plagues*, as well as  
*Temporal Plagues*, among those *Terrible Things*,  
which a *Sinful world* is justly *Plagued* withal.  
*Temporal Plagues*, or, *Disastrous Blows* upon  
men, in their *Secular concerns*, are not the only  
*Punishments*, that their *Sins* are chastis'd withal;  
*Calamities* that befall *Sinful men* more immedi-  
ately in their *Outward man*; Such as *Poverty*,  
and *Slavery*, and *Reproach*, and *Sickness*, and the  
*Embitterments* and *Abbreviations* of the *Nat-*  
*ural Life*, are not all the *Scourges*, with which  
the *Sins* of men are punished. There is another  
*Sort of Arrows*, in the terrible *Quiver* of the *Sin-*  
*Revenging Lord*: Even *Spiritual Plagues*, or  
direful and ireful *Strokes* from God, upon the  
*Spirits* of them, that *Sin* against Him. In these  
*Plagues*, the God of Heaven, saith, as to the  
*Sinner*, in *Exod. 9. 14.* *I will send my plagues upon*  
*thy Heart*; The *Heart*, the *Soul*, is the *Object*  
that these *Plagues*, more immediately fall upon.

This *General Conclusion*, we lay in the *Founda-*  
*tion* of our whole *Discourse*; because to the  
*Head of Spiritual Plagues*, is to be referred the

~~The~~ ~~great~~ ~~Justice~~ of God,  
whole Case, of, One Sin punished with another.

### Conclusion II.

As an Instance of Spiritual Plagues, The Oracles of God, have often told us, That ~~Some~~ ~~Sins~~, are not only Consequents, but also Punishments of others. To this purpose, we have that famous passage, in *Isa. 6. 10.* where, the people who had sinfully Stopt their Ears, and Shut their Eyes, have this Judgment passed upon them for it; *Make the heart of this people Fat, & make their Ears Heavy, and Shut their Eyes.* The whole Jewish Nation, have now for many Ages, been a flaming Monument of such Plagues, and Fulfilment of the Prophecy that predicted them: God hath for this Cause given them up to a vile Unbelief: they are Shut up in Unbelief, as in the utter Darkness of a Prison; because they have so criminally Refused the Lord Messiah; and in that Prison of Unbelief, must they Lye punished, until the Times of the Gentiles are fulfilled. The Wrath of Heaven, does not Now commonly with such Visible Strokes from Heaven, cut off them that have provoked it, as perhaps it commonly did, when the Lord more visibly Exhibited Himself, as a King among His People, in the Mosaic Pedagogy. But Spiritual Plagues, and such Derelictions, and such Dispensations, as more immediately affect the Spirits of men, with a Confirmed State

5

**In punishing Sin, with Sin.** 9

State of Sin, are those that are now Scattered like Brimstone on mens Habitations. And yet such Plagues also were of Old inflicted, as well as Now. Hence we read, in Psal. 81. 11, 12. *My people would not Harken to my voice; so I gave them up, unto their own Hearts Lust, and they walked in their own counsels.* This was to punish mens former Sins, by giving them up to further Sins; even all the other Sins, that their own Hearts Lust would incline them unto. Hence we read, in Psal. 95. 10, 11. *It is a people that Err in their Heart, and have not known my wayes: Unto whom I sware in my wrath, that they should not Enter into my Rest.* This was to punish mens first Refusal of Entering into Rest, by giving them up, unto One Sin after another, which might bring Desolation upon them. Hence we read, in Hos. 4. 17. *Ephraim is joyned unto Idols: And now, What shall be done to Idolatrous Ephraim? Enemies, Devour him; Famines, Consume him! Thunders, Batter him; No; A worse Thing than all of This, Let him alone.* But then, I am sure, Sin and Hell, won't Let him alone. Upon this Passage, I remember one of the Ancients, breaks forth into that Exclamation, *Vis Indignantis Dei Terribilem vocem audire?* 'Tis the Dreadful Voice of an Angry God! Ponder to this purpose, Likewise that passage, in Isa. 63. 17. *O Lord, why hast thou made us to Err from thy wayes, and hardened our Heart from thy Fear? God punisheth One Sinful Error in men,*



**The Dreadful Justice of God,**  
 men, by giving them up to another, One Sinful  
*Hardness*, by giving them up to another. It is  
 an awful Observation, of *Austin's*; *Iussit, et sic*  
*est, ut pœna sua sibi sit annis inordinatus affectus.*

### Conclusion III.

As well *Scripture* as *Reason* tells us, That **Sins**  
 may truly be accounted **Punishments**; and  
 that it is among the worst of *Punishments*, to be  
 given up unto a *Reprobate mind*. As there is a  
*Moral Evil* in every *Sin*, so *Sin* may be reckoned  
 a *Pœnal Evil* too. There is no *Sin*, but what is  
 a *Misery* as well as a *Sin*. A man, by Running  
 into *Sin*, does run into *Darkness*: The Sinner  
 does, according to 1 *Job* 16 *Walk in Darkness*:  
 And is it not a miserable thing to *Walk in Dark-*  
*ness* from day to day? A plagued *Egypt* scarce  
 knew a thing more miserable. By every *Sin*, a  
 man is Degraded, and Debased, and Disgraced,  
 and made a miserable Wretch. Hence we are  
 told, in *Rom.* 3. 23. *All have sinned, and come*  
*short of the glory of God.* Alas, By Sinning, we  
 very sadly Loose out *glory*. *Sin* is in the very  
 Nature of it, a Departure from *God*: and there-  
 fore it is a Departure from the Chief Good, and  
 from that *Felicity*, and *Fruition* which is most  
 of all to be desired. In every *Sin*, a man does  
 that astonishing Thing, in *Jer.* 2. 12. *To Forsake*  
*the Fountain of Living Waters, and hew out cisterns*  
*that*

**in punishing Sin, with Sin.**

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*that can hold no water.* Now, Syrs, Think, and judge, and say, Whether an Immortal Soul, can bring upon it self a greater *miser*y. Yea, and the more of *Sin* any man doth commit, the more of *miser*y does belong unto that man; and the more of *Wrath* will God at the last proportion out unto him. The Sinner is, as the Bible speaks, *Heaping up Wrath*; and by every New *Sin*, he adds unto that *Heap*, which being Fired by the Breath of God, shall scorch and scald upon him, throughout Eternal Ages. *The Wages of Sin is Death*; and the more *Sin* that any man hath done, the more of *Wages*, and of *Burnings*, and of *Torments*, will belong unto that man for ever. There are also *Degrees of Sin*; the Book of Truth informs us, that there are some *Greater Abominations*; and some *Sins* have more of *miser*y in them, than others have. Some *Sins* bring more of *Blemish* on the Names of men, and more of *Blindness*, and *Bondage*, and *Horror* on their *Minds*. There are *Miscarriages*, that bring more of *Confusion* with them, and that more confound men in all their *Interests*. It may be, they are *miscarriages*, that render men presently and grievously obnoxious to the *Resentments* of the *Societies* which they belong unto, and that bring *Censures* and *Ruins* upon the obnoxious. I have read of a *Judge*, who being to punish a man for *Drunkenness*, ordered that the man should be *Drunk* over again: He  
judged



12      **The Dreadful Justice of God,**  
judged it seems, That the Crime it self was its  
own punishment, a man could not be worse pu-  
nished than by being Left unto such a *Beastly*  
*Crime*: [ and have I not wrong'd the *Beasts*, in  
calling it so: The *Beasts* affect it not! ] Indeed  
the very *Pagans* themselves have seen cause to  
say, *Sceleris in Scelere Supplicium*. Sin is its own  
plague. He that lays all these things together,  
will be convinced of This, *Lord, Thou dost never*  
*punish our Sin more Terribly, than by Leaving us to*  
*Sin yet more against thee!*

*Conclusion IV.*

The Punishment of Sin, does ever proceed  
from the God, that is offended by Sin; though  
Sin it self do not so. A *Reprobate mind* is not  
made by that God, who is Goodness it self, and  
who alwayes made all Things very good: And  
yet this Good God may order the Effects of a  
*Reprobate mind*, for to be the punishments of those  
that have done Evil before Him. We are wise-  
ly to Distinguish, between Sin, as it is a Crime,  
and as it may be the Punishment of a Crime.  
Now, according to this Distinction, we are cer-  
tain, That God cannot be the Author of Sin: *Ul-*  
*lor peccati non est Author peccati*. The *Jesuites*  
and *Arminians*, that Revile us, for Holding that  
God is the Author of Sin, do but show, that they  
Resolve to Revile: The Lord Rebuke them! No,  
We all Agree to say, He that cannot Look on  
Iniquity,

13

**In punishing of Sin, with Sin.**

*Iniquity, will not Make Iniquity; He that Hates all the Workers of Iniquity, cannot Himself Work Iniquity. The God that cannot Lye, cannot in any thing Decline, from His own Eternal Rule of Right, nor Incline any of us to Decline from that Rule. Are Sinners given over by God? Never so, but that at the same time it may be said of them, as in Eph. 4. 19. They have given themselves over unto Wickedness. Hence is that caution, in Jam. 1. 13, 14. Let no man say, when he is Tempted, I am Tempted of God; for God cannot be Tempted with Evil, neither Tempeth He any man; But every man is Tempted, when he is drawn away of his own Lust, and Enticed. But then, we are also certain, That there is no punishment of Sin, but what comes from God. God Acts as a Judge, in the punishment of Sin; yea, there are Positive Acts of God about it: It is a Flower of His Crown, in Psal. 94. 1. O Lord God, To whom Vengeance belongeth. The Revenging of Sin is from God; from the Throne of God, from the Hand of God, and not without some Act of the Great God, issue out all those Revenges, which testify against the Sins of men.*

**Conclusion. V.**

*The Mts of God, in bringing about, the Punishment of one Sin with another, are infinitely Blamless, but marvellously Various. There are several*

**The Dreadful Justice of God,**  
 several Holy *Acts* of the *Thrice Holy God*, in  
 giving a Sinful man up unto a *Reprobate Mind*.  
 When God *Punishes one Sin*, with leaving a man  
 to Another, 'tis by doing that *Stupendous Thing*,  
 whereof we often Read in His Word; Namely,  
**The Hardening of the Heart** in such a man.  
 But how is this brought about? Some have con-  
 ceived, That this was one of the *Unutterable*  
*Things*, heard by our *Apostle-Paul*, when he was  
*Caught up to the Third Heaven*; 'Tis very sure,  
 no man on *Earth*, can fully *Utter* this *Tremen-*  
*dous Operation of God*.

In general; We all Agree, with *Austin*, That  
 God *Hardens* not the *Heart* of any man, or gives  
 him up to a *Reprobate Mind*, *Infundendo Maliti-*  
*am*, or, by *Infusing of Sin*, into his Heart: but  
 He rather does it, *Non infundendo Gratiā*, or, by  
 not *Infusing of Grace*.

Let us more particularly, take up these Appre-  
 hensions Concerning it.

I. **The Original Sin**, which man hath De-  
 praved himself withal, contains in it, an hideous  
 and hellish Disposition. to **Every Sin** whatso-  
 ever. Besides our *Actual Sins*, which are Num-  
 berless, we have within us, an *Original Sin* which  
 is indeed, the *Original* of them all. Of this, do  
 some understand, what they so Read, in *Psal. 90.*  
*8. Thou hast set our Secret in the light of thy*  
*Countenance*; even that *Sin*, that is of all the most

*Secret*;

*Secret*; the *Original Sin* defiling of our Hearts within us. However, of this most plainly, we have that Confession, in *Plal. 51. 5. Bebold, I was shapen in Iniquity, and in Sin did my Mother conceive me.* Our *First Parents*, whom God justly made the *Representatives* of all mankind, were made *Mutabile*; and it was no *Unjust* thing in the God of Heaven to make them thus *Mutable*: *Immutability* is the prerogative of God alone. These our *Parents* being thus *Mutable*, abused the *Liberty* of their own will, and by *Sinning* against God, they brought a *Pravity* upon their *Natures*. This *Pravity* is with all possible *Equity* unavoidably derived unto *Us*, their *Children*; who accordingly bring *Vicious Natures* into the World with us. Now, in this *Original Sin* of our *Natures*, there are the *Seeds* of all the *Wickedness* Imaginable. We are told, in *Matth. 15. 19. Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies.* But we are sure, *There comes nothing out of the Vessel, which was not first in the Vessel.* Truly, This *Evil Fignent* (as the Jews call it) in the *Heart*, is perpetually *Forging* of *Wickedness*, and it naturally carries us to all the villanies which a wicked world was ever defaced withal. When you have brought in (if you can do it) a *Catalogue*, of all the monstrous *Enormities*, that have been drying this World for the *Fires* of the *Last Conflagration*, Then let me say, *In my Heart,*

Heart, and in thy Heart, there is a woful Disposition  
to all of those Enormities!

*II* If God should not by His Grace, Restrain the Rage of Original Sin, in the Hearts of Men, they would soon rush upon the most Outrageous Impieties in the World. As it was said, in Plat. 76. 10. Surely the wrath of man shall praise thee, the Remainder of that wrath shalt thou Restrain: So may we say, Surely the Rage of Sin is permitted by God, so far as His praise may be fetch'd out of it; but the Remainder of that Rage He Restrains most gloriously. The Restraints of Grace upon the children of men are Wonderful. Upon Some there are the Restraints of Special Grace. There is a principle of Sanctity shew'd from on High into their Hearts; and Original Sin is powerfully mortified by that principle. Hence the persons under those Restraints, heartily Hate Sin, and Loath Sin, &c. will not freely commit any known Sin; but say, as in Gen. 29. 9. How can I do this great wickedness, and Sin against God? Upon Others, there are only the Restraints of Common Grace. There is a Conscience in them; and though that Light within be so Darken'd, that it is not a sufficient guide unto Life, yet this Light shows men many Fair Things, and Like a Fire, it flashes Fiery Rebukes upon them, if they do not those things. This Conscience is a curious Engine, whereby God, the Supreme Governour



in punishing of Sin, with Sin.

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vernoun of the World, keeps the World in Order. Men would be so many *French Dragoons*, or *Turkish Pyrates* one upon another, if it were not for this Check from God upon them. A man would soon Murder his Father & Mother, Destroy his own Wife, and Debauch his Neighbours, Blaspheme God, and Fire the Town, & Run a muck among the people, if God should not Lay upon him *Restraints of Conscience*, (and some further, of *Interest*,) and say, as in *Gen. 20. 6.* *I withheld thee from sinning against me.* Men may say, Like *Hazael*, when they hear of any Brandeable Action, *Am I a Dog, that I should do such a Thing?* But every man of us, all, would be a Dog; and a Devil too, if the *Restraints of Grace* were raken off. The Devout Martyr *Bradford* therefore, when he heard of any Extraordinary Sin perpetrated in the Neighbourhood, would smite his own Heart, and say, *In this Heart of mine, is that which would soon betray me into the same Sin, if God should Leave me to my self!* And such was the Speech of the *Ancient*, on such an occasion, *Ille. Heri, Tu. Hic, Ego. Cras: If he Sin'd Yesterday, and if Thou Sin To Day, I am as Likely to Sin To morrow.*

III. God, upon great provocations, With-  
draws, or Withholds from Sinners, the  
Grace, which He never owed them; and  
Then they Sin, most horribly, enormously,  
prodigiously.

B

prodigiously. There are *Venemous Fires*, as one may call them, in the Souls of men; The *Grace* of God, keeps under those *Fires*, with *Heavenly Chains* upon them: If men stir up their own Sin, till He Remove these *Chains*, those *Fires* will break forth, and botch out, and vomit up *Affronts* to Heaven, Like so many *Flaming Mountains*; men will be all over *Set on Fire of Hell* immediately. 'Tis very sure, That God may *Deny* to men, the *Grace* which He never Ow'd them. God never oblig'd Himself unto any *Unregenerate* man, to bestow the *Influences* of His *Grace* upon that man. And, if this *Grace* have been *Despised*, and *Rejected*, and *Rebowed* against, how much more unexceptionable does it still become, for the *Sovereign Lord* of all, to forbear bestowing of it? In this point we are *Silenced*, from *Rom. 9. 14, 15. What shall we say then? Is there unrighteousness with God? God Forbid. For He says, I will have mercy, on whom I will have mercy.* To Ly at the Foot of the *Sovereign God*, with an *Humble Silence*, under His *Uncontrollable Irresistible Will*, is an *Essential* part of that *Humiliation*, without which, no man shall see the *Lord*. Now if the *Grace* of God, be not granted unto *Sinful* men, what piece of *Sinfulness* will they stick at? At *None* at all? Should the *Dam of Restraining Grace* be taken down, a *devouring Flood of Sin*, will presently carry all before it.

When



IV. When the Punishment of Sin with Sin, is to be brought about, the Sinless and Spotless Providence of God, often presents unto the Sinner, those Objects, which are the Occasions and Incentives of his Falling into Sin. It was by the Spotless Providence of God, that the Golden Wedge came in the way of Achan, and that the Charming Lady came in the sight of David: And now, what needed any more to Captivate the Forsaken of the Lord? We say, 'Tis Opportunity, that makes a Thief: God, in His most Spotless Providence, gives to many a Sinner, an Opportunity, to Exert the Lusts that are Nested in him; and there needs no more than such an Opportunity, for an Heart abandoned by Heaven, to conceive Sin, and bring forth Death. A man once, who did not know his own Heart, wondered when it was told him, That he should Burn Cities, and Kill People, and Brain Children; and Rip up Women with Child: Thought he, I am sure, I han't an Heart for to do such Barbarous Things! Now the Prophet, that he might assure this man, of his Living to Do all these Things, only says to him, 2 King. 8 12. Thou shalt be King: 9. d. Thou shalt have an Opportunity to do all of this; There needs no more! The Mistress of a Family, Lets what Plate is necessary, be commonly used about the House, though a Thievish Servant will Steal that Plate,

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and Smart for doing so. God, in His most  
Unblemishable Providence, gives a *Cheater*, an  
Opportunity to *Defraud* his Neighbours: &c. gives  
a *Drunkard*, an Opportunity to see the *Wine* give  
its colour in the Cup: and gives a *Wanton*, an Op-  
portunity to Court his Mistresses. There needs  
no more, to Take such a prepared Heart, as the  
poor Sinners is: The Sparks are no sooner struck,  
but the Tynder takes immediately.

V. There is nothing that more *Entraps* a Sin-  
ner, in the punishment of Sin with Sin, than the  
Scandal of Sin committed by great Preten-  
ders to Godliness: and it is not without the  
ordering of God, that this Trap is laid for un-  
godly men. The Sin of men, is, that they do  
not themselves Personally, and Seriously, and  
Sincerely, enter into Covenant with God in  
Christ, and Walk in His Blessed wayes, accord-  
ing to His Covenants. Now, God will Punish this  
their Sin, by giving them up unto more Sin, and  
unto Obstinacy in all their Sin. How is it ac-  
complished? Men are very ready to take up  
their Opinion of a Way, from the Character of  
them who walk in that way. But there will  
alwayes be persons of a Bad Character & Car-  
riage, among those, who profess the Christian  
Religion, which is the way of Truth. And so  
there follows that mischief, in 2 Pet. 2. 2. *A  
multitude of them the way of Truth shall be Evil* [spoken  
of].

in ~~sinning~~ Sin, with Sin. 25

Men take up unreasonable prejudices against the way of Truth, and so they go on in the way of Sin until they dy. Now, God Orders it, that when such Things do fall out, as they must fall out, our ungodly people shall be acquainted with them. David, a professor of the way of Truth, did a very Scandalous Thing, upon which he received that Admonition, *By this Deed, thou hast given great Occasion unto the Enemies of the Lord to Blaspheme.* Now, the Lord has Ordered the Recording of This Deed, that men for the sin of being the Enemies of the Lord, may be given up unto their Blasphemies. We find, in the writings of the Ancients, that about a Thousand years after this, namely, in the primitive Times of Christianity, many Pagans, would not be Christians, and made this plea for it: *The Christians tell us, that their Christianity, is a thing much better than what we profess: but it can't be as they say: for one David, was one of their greatest Saints, and by their own Confession, this David, was one who did as Damnable Things, as could be done by a mortal man.* Oh! Lamentable Wretchedness! [compare, Ezek. 36. 20. with Rom. 2. 23, 24.] Sometimes, when a multitude of Sinners must be Given up to Sin, God Orders it, that they shall see the Scandalous Immoralities, that some Eminent Man falls into. There was once a Minister of God, that fell into a Sin, for which the Displeasure of God brought a very Tragical Thing upon him:

An ungodly man, who before this, had some Awe upon him, from the words of that Minister, saw the Tragedy : And now, what followed ? We read, in 1 King. 12. 33. *After this Thing, Jeroboam Returned not from his Evil way.* Thus, there are Strict pretenders to Godliness, that fall into Sins, which give Scandals to the Neighbourhood : The Neighbours, that were through their own *Sinfulness*, before this, not well-Established in *Godliness*, After this Thing, they cast off all Regards of Piety, and become very Impious. I have read of one, sorely Tempted unto *Atheism*, who gave this doleful Account of it ; *I Live under a Minister that will Preach Good Sermons, but his Conversation is quite Contrary to his Preaching : He is a Lascivious Wretch ; and therefore, since he does not Believe, that there is a God, it makes me suspect, whether there be one or no.* Thus, the Great God, sets a Cup of Poison, before ungodly men, who have sleighted the *Waters of Life* : The Sin of a Scandalous Example, is a Cup of Poison set before them : They Take it, and Swell, and Burst, with Enmity against God, & perish in their Enmity.

VI. An Offended God, sometimes for Sin, gives men up to a Singular Energy of Satan ; and Then ! Then they go on to Sin, with a very Satirical Fury. There's many a Prayerless Heart, many a Slothful Heart, many a Covetous Heart,  
many

in punishing Sin, with Sin. 23

many a *Malicious Heart*, many a *Lascivious Heart*, many an Heart inordinately set upon Sin, after means used for the Cure of it. Some Devil loes this Heart, and puts in, as it were, a Memorial desiring, *That he may take a fuller possession of that woful Heart.* The Righteous God permits it ; and it is a *Righteous Thing* with Him to permit it. God will no longer Defend the Soul of the Sinner from the Efficacy of the Devil. And now, what follows ? The Sinner is, *Left Captive by the Devil at his will.* And, alas, what won't men do, when the Devil is in them ? As we read, in 1 King. 22. 22. *There came forth a Spirit, and he said, I will go forth, and I will be a Lying Spirit : ... And the Lord said, Thou shalt persuade him, and prevail also : Go forth, & do so.* Thus, the Devils ; They stand ready to Go forth, and be, one of them, a *Lying Spirit*, another of them, a *Sensual Spirit*, another of them, a *Profane Spirit*, in the Hearts of them, that are given over by God : God sayes, *Do, Go, Thou shalt prevail against that miserable Sinner.* There is a prodigious Instance of this Thing in profane Swearers. When they have used themselves to Swear Profanely, some Devil takes that possession of their Tongues, that they Belch out Hellish Oaths continually, and Swear so commonly, that they know not how to speak without it. What *Vile Things* did Judas perpetrate, when as it is said, in Joh. 13. 27. *Satan Entered into him : And*



24. **The Dreadful Justice of God,**  
*Ananias*, when, as it is said, in *Act. 5. 2.* *Satan*  
*filled his Heart* : Even a *Peter*, a *Child of God*, may  
 do very Criminal Things, when *Sifted* by a  
*Devil* : The presence of a Silly *Damsel*, most  
 wretchedly Entangles him. How much more,  
 will one that is a *Child of the Devil*, be most  
 heinously Criminal, when he is given up to do  
 the Lusts of his Father : But under this Diabolical  
 Possession, there is no property of the Devil, more  
 commonly to be noted, than that of his being  
 An Unclean Spirit. An Unclean Spirit often Seizes  
 the Heart of a man, that hath Invited him. And  
 that Heart, then becomes an Oven, that ha's the  
 Fire of Hell, upon every Temptation glowing in  
 it : The Vile Affections of Uncleanneſs, do then  
 Shake off their Bridles : The Beast is by some  
 Devil Spurr'd on to Exorbitances that cannot be  
 imagined : When the Spirit of Uncleanneſs, hath  
 taken the Sinner, 'tis very Rare, [ *Salomon* say  
*Scarcely One of a Thousand* ] that they Stop, till  
 they be run down into the Deep, of Perdition,  
 with their Brethren.

VII. One very usual way, wherein God gives  
 men up to a Reprobate Mind is by leaving them to  
 the Delusions of an Erroneous Mind : and  
 Suffering them to take up Vile Opinions, that Suit  
 their Vile Affections. We read of some Sinners,  
 here, That they become vain in their Imaginations,  
 and their Foolish Heart is Darkned. And thus, we  
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in punishing Sin with Sin

26

read of, *John*, in 2. *Thef.* 2. 10, 11, 12. They Received not the Love of the Truth, that they might be saved: For this cause, God shall send them Strong Delusion, that they should believe a Lye, that they all might be Damned. Fallen man, is a Creature full of Ignorance: His Fall ha's wounded his Intellectuals; He is more prone to Vain Thoughts, than to Right ones: Leave this Wild As's Colt unto himself, and he'l rush Head Strong into every False way. If God, the Father of Lights, do not Enlighten us, we shall see nothing aright: But He withholds His Enlightning Influences, from the minds of those, who do not Love the Truth, which He ha's given them: The Powers of Darkness, then set in to darken them, with Strong Delusions; They are Blinded by the God of this World: And, Strong Delusions do certainly lead men to Strange Iniquities. Yes, sometimes God gives men over to such Strong Delusions, that they will count the most bloody murders, to be a Good Service to Heaven; they will count the most Nicolaitan Abominations, to be but Innocent Recreations; they will plead for no less Crimes, than that of which the Impudent Italian Cardinal, published an Apology, and an Excommunication. What a Reprobate Mind is, there in those men, that can Reverence an Incarnate Devil at Rome, as if he were an Infallible Vicar of Christ, and a God upon Earth; and that can conform to all the Extravagant Folly and Madness of Popery? All Europe did so two Hun-



Hundred years ago, and more than Half Europe do so, to this Day ! God ha's given men over to such a *Strong Delusion*, to Punish them for their not *Loving the Truth* of the Lord Jesus Christ. What a *Reprobate Mind*, is there in those men, that can reckon such a foolish and such a Filthy Whore-master, as that Impostor *Mahomet*, for the great *Prophet of God*, and receive such a *Volume* of abominable Non sense as the *Alcoran*, for the *Book of Life* ? The Three Greatest Emperours upon Earth, do it, at this day ; and mighty Empires, and Kingdomes do it ! God ha's given men over to such a *Strong Delusion*, to punish them, for their not *Loving the Truth* of the Lord Jesus Christ. What a *Reprobate Mind*, is there in those men, who look upon the poor feeble *ruin'd Conscience*, the Remainder of an *Excusing and a Condemning Principle* in Fallen man, to be, *The Christ of God* ; and who make the whole *Gospel of Christ*, nothing but an *Allegory* of this poor *Conscience* ; and who dream, that when this *Proud Wicked Conscience* is become so unfaithful as to Cease Accusing of them for Sin, they are then *Free from Sin* ? More than an *Hundred Thousand* in the *English Nation*, since our Time have done so ! 'Tis because a Jealous God, will Punish men, for their Slighting of His Precious *Christ*, and not living in the *Love of the Truth*. But, *Oh, Lord*, What wilt thou do to Nations, wherein there is to be found after all,

**In punishing of Sin, with Sin. 27.**

*a more Horrible Thing !* The Revelation of the *Christian Religion*, is the most Glorious Favour, that ever the God of Heaven Enriched the World withal : And there is as full *Demonstration* given, to the *Christian Religion*, as there is for the *Being of a God* : It is impossible for any thing to be more fully *Demonstrated* than This, That our Blessed *Jesus* is the Redeemer of the World, and that He is Risen from the Dead. And yet there is a Generation of *Sinful men*, of late horribly multiplied in the English Nation, who Deride all this *Reveled Religion*, and Blaspheme the Glorious Lord of it. Whence is this ? Truly, 'Tis from the Dreadful Vengeance of God, upon this Generation, for their Disobedience unto His *Holy Religion*. By the late Reigns, that made more than Three Kingdomes to Sin, 'tis Incredible how much *Vice* got head in the Kingdomes : *Vice*, which is ever contrary to, and Condemped by, the *Holy Religion* of our Lord. Men that were called, *Christians*, would give themselves over, to that *Vice*, which was not allow'd among the Sober *Pagans* themselves : and now God has given them over, to shake off the very Name of *Christians*. Men have Rebelled against the *Oracles of our Lord Jesus Christ* ; and now they abandon those *Heavenly Oracles*, to set up wretched Stuff, which they call, *The Oracles of Reason*. There is the *Vengeance* of God in this Thing, to Ripen the Nation for an Amazing Storm, that

28      **The Dreadful Justice of God,**  
that will doubtless break upon it, ere *this Generation* pass away.

It is an awful passage, which I find in the Writings of a Learned Person, of the English Nation, who hath sometimes Preached in that very Pulpit, where I am now Standing.

The *Hydra of Socinianism*, hath not only Afflicted, but mortally Stung many a Soul in the *Polonian, Hungarian, Transylvanian*, and *Belgick Churches*; and I could heartily wish it had never Swum after *Pelagius*, through the *British Sea's*, with whole *Flocks* ty'd about its Neck, to lay its Poisonous Eggs, in our Seminaries. The Lord speedily Crush them in pieces, that they may never hatch into fiery flying Serpents, to provoke the Lord unto Vengeance. What Country in Europe hath Sweltered under more Tearing Scourges, bitter State Confusions, and Convulsions, and dreadful Shakings, than *Poland*, where it had its first vent and patronage? And how far the *Belgick Lion*, hath had his Nails pined, and his Teeth knock'd out, by that Hammer of *Old Whisk*, in Europe, since the Publication of those Blasphemous Treatises, I wish both They and We did seriously lay to Heart.

[Thus Mr. S. Liv.]

But what may now be fear'd, for the Fate of *England*, where *Spemianism* hath not only been prevailing horribly, but also been advancing into

*in punishing Sin, with Sin.* 29  
 into *Deism*, which Denies the only Lord God, even  
 our Lord Jesus Christ, with a yet more horrible  
 Degree of Blasphemy!

**T**Hus you have seen the Holy methods of  
 God, in *Punishing of Sin with Sin*: Yea,  
 you have at this very moment before you, a  
 Tragical and Amazing Instance of His doing  
 so. That mans Heart is all Adamant, and a  
 very *Reprobate Mind* indeed, is in that man,  
 who is not now Inquisitive, How to prevent  
 so direful a *Punishment*. It is Time for us, to  
 take into our Thoughts,

### THE SECOND CASE.

*What course we are to take, that the Great God,  
 may not make our being left unto more Sin, the  
 direful Punishment of our Sin?*

That we may Escape this Tremendous Ven-  
 geance of God, Sirs, Let us attend unto the  
*Compels* of Heaven, that are now to be set be-  
 fore us.

I. Let us not be of such a *Reprobate Mind*, as  
 to Esteem it a *Small Thing*, for the Great  
 God once to give us over, unto the *Punishment*  
 of Sin, with Sin. Consider, with a Trembling  
 Soul, Consider the *Deplorable condition*, of them  
 who

who are under the sore Punishment, of Sin unto Sin; There never was a Sorer Punishment! Never did any Rapid Peals of Thunder, carry such Alarums of Death with them, as those, in Rev. 22. 14. *He that is unjust, Let him be unjust still; and he that is Filthy, Let him be Filthy still.* Never does the Curse of God more Irelfully Thunder-strike a Sinner; than when it Punishes him for one Injustice by leaving him to another, and when it Punishes him for one Filthiness by leaving him to another. Other Afflictive Dispensations of God, may be Fatherly Castigations; But when Sin is Punished with Sin, this looks horribly Vindictive. When the wise man speaks of mens being left unto the Sinful Folly of Uncleaness, he sayes, in Prov. 22. 14. *He that is Abhorred of the Lord shall fall therein.* And when the Heavenly Psalmist, speaks of mens being left unto the Sin of Covetousness and Earthly-mindedness, he sayes, in Psal. 10. 3. *That man, the Lord Abbors him.* Truly, when a man is given over to Sin, it carries this fearful Aspect with it; it looks as if such a man were under the Abhorrence of the Lord! I tell you, Sirs, and it is a dreadful Thing that I am going to tell you: This, of being Left unto Sin for Sin, 'tis a Punishment for a Devil. The very Devils are punished by being left unto the Sin, that augments the Obaits of Black Darkness for ever upon them. Those, sorrowing men, that are left unto

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**in punishing Sin, with Sin.**

*Sin for Sin*, have the *Black Chains of Darkness*, in some sort, like those of the very *Devils* laid upon their Souls. Oh! Tremble, when you Think on't! Mark what I say; There is not one *Regenerate Soul* among you all, but what will readily own the Truth of *This*: A man had better have his *Eyes* put out, than be *given over* to a *Penal Blindness* of Heart. A man had better ly groaning under the dolours of the *Stone*, than be *given over* to an Heart of *Stone*. A man had better be a *Captive* to *Africans* or *Indians*, than be *given over*, to the *Dominion of Sin*, and be a *Bond slave* of *Lust*, a *Vassal* of *Mammon*, and *Led Captive* by *Satan* at his will. What shall I say? To be *given up* unto *Vile Affections*, is worse than to be *given up* unto the most *Vile Reproaches*. Man, Thou art *given over* to a *Reprobate Mind*, if thou art not thus *perswaded*. But for a man to be thus *perswaded*, is one way to *Escape this Terror of the Lord*.

II. Let us not Refuse the *Offered Grace* of our Lord *Jesus Christ* in the *Gospel*, to deliver us from *all Sin*, and from all the *Punishment* of our *Sin*.

Syrs, The Lord *JESUS CHRIST*, who *Saves His People from their Sins*, do's in His *Gospel*, [ *The Gospel of your Salvation!* ] make you an Offer of His *Great Salvation*. One Thing in the *Salvation* of the Lord *Jesus Christ*, is, The *Pardon* of



of all your former Sin, through the Blood of that Son of God, which, (because is the Blood of the Son of God!) Cleanses from all Sin. And when He gives the Pardon of Sin, He also therewith gives a Power against it, and that Blessing of the New Covenant, Sin shall not have Dominion over you. The only way to be Delivered from Falling into Sin, is, To get into that New Covenant, by a Real, and Cordial, and Thankful Acceptance of the Salvation, which is offered unto us, on the Terms thereof.

We read it Three Times noted concerning Pharaoh, That he Hardened his own Heart: But then it follows no less than Seven Times upon it, That the Lord Hardened the Heart of Pharaoh. Ah, miserable Unregenerates; The Spirit of the Lord Jesus Christ, with His Righteousness, is Tended unto your Acceptance, even that Spirit whose office 'tis, to Preserve your whole Spirit, and Soul, and Body, Blameless unto His Coming. If you Harden your own Hearts, against the calls of the Gospel, to Accept of this Grace, I will come to This, that the Lord will Harden your Hearts. And, when the Lord shall Harden your Hearts, alas, you'll be given over to Sin, and Wrath unto the uttermost. We read of Some in 1 Thes. 2 10, 11. Because they Received not the Love of the Truth, that they might be Saved; For this cause, God shall send them Strong Delusion. Sinners, if you don't Receive the Grace of the Lord Jesus Christ,

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**In punishing Sin, with Sin. 33**

Christ, propounded in the Truth of the Gospel, For this cause God will send you strong Confusion, and lay you under Strong Fetters of Sin, your Bonds will be made Strong forever! The Lord Jesus Christ from Heaven, makes a wondrous Offer of His Grace unto us. . . . But before I do Articulate, that Gracious and Wondrous offer, there is one Solemn Advice that must be given you. Tis This; The Devils of Hell, doublets observe who Consents to the Motions of Heaven; and where they observe an Heart that Consents not, They, They! lay a claim to that woful Heart. Since that Heart, won't have a Christ, and the Spirit of Christ, Say those wretched Devourers, Let us enter into that Heart, and have it, and hold it for ever. The Formidable wrath of God, sayes, It shall be so! And then, Oh! what Sins, what Sins, are the poor Sinners left unto! After this awful Admonition, I am now to propound unto you, the offer of the Lord Jesus Christ! an offer, which I would preface with the All-Summoning Words of Micajah, Hearken O all ye people every one of you. Tis This; Perishing Soul! Shall I Reconcile thee to God, and Furnish thee with Everlasting Righteousness? And shall my Holy Spirit now take Possession of thee, and Subdue Iniquity in thee & preserve thee from Iniquity, and Guide thee by Counsel, and Bring thee to Glory? Consent miserable Soul, Consent! and thou shalt be Saved from all thy miseries. And now, Take the Warning

C

of

34      **The Dreadful Justice of God,**  
of God *if* your hearts do not Readily, Thank-  
fully, Sincerely Accept this Grace of the Lord  
Jesus Christ, no man can say, what Sin you may  
be left unto ! There is no Sin but what you may  
be left unto : You have no Assurance, but that  
you shall Sin Extravagantly, Sin Impenitently,  
yea, Sin unpardonably. Tis for this Cause,  
That I can foretel, in places where the light of  
the Gospel, now shines brightest among us, We shall  
see breaking out the most incredible Efforts and Fu-  
ries of Wickedness.

But under the dread of this, O Soul in peril,  
do Thou to Day, Hear the Voice of God, in His Gol-  
pel ! that thou mayest not be Hardened in Sin,  
and punished with it.

III. Sensible of our own Inability to preserve  
our selves, let our Prayers to be preserved from  
Sin, and not punished with Sin, be Daily, be  
Hearty, be full of Agony. Is there any one  
person here, who dares pretend, That he is his  
own Keeper ? I hope, Not one. Be not self con-  
fident. Say not, I shall never fall into such or  
such gross Abominations. Man, my heart Akes  
to hear thee say so : Thou art the most likely of  
all men, to fall into those very Abominations.  
There is no Sin more certainly, and more sig-  
nally punished with Sin, than this vain self confi-  
dence. God punished it, in Parr with a Fall, that  
broke all his bones for him. No, when we  
see

**in punishing of Sin, with Sin. 35**

see Malefactors in chains, or hear of the most Criminal & Capital offences committed, it becomes us, most sensibly to confess, *Lord, It is from thy Grace, thy Free Grace, thy Rich Grace alone, that I am not in the circumstances, of those Doleful creatures !* Being therefore very jealous of our own propensity to Sin, let us, make that Prayer continually, in Psal. 119. 133. *Lord, Order my steps in thy word, and let not any Iniquity have Dominion over me.* Make that Prayer continually, in Psal. 13. 3, 4. *O Lord my God, Lighten mine Eyes, least I sleep the sleep of Death, least mine Enemies say, I have prevailed against him, and those that trouble me, Rejoyce when I am moved.*

Christians, you are not now urged unto that Prayer, *Lord, give me not poverty !* Because, you may be poor in this world, and yet, *Rich in Faith, and Heires of a Kingdom* You are not now urged unto that prayer, *Lord, Remove from me Reproach and Contempt !* Because you may be made a Gazing stock by Reproaches, and yet have a great Recompence of Reward after all. Nor are you urged unto that Prayer, *I wish I may prosper, and be in Health !* Because you may be Troubled with often Infirmities, and yet have a Sound Heart within you. But you are urged unto Prayer to be *Delivered from Sin, even to be preserved from the evil !* because there is the Bitterest Indignation of God in That. Oh ! make this Prayer, with all possible Fervency and Agony, *Lord, Lord !*

**The Dreadful Justice of God,**  
 ever beset me, give me not over to fall into Sin a-  
 gainst thee : Oh ! Do not leave me to Dishonour thy  
 Glorious Name, I pray thee, I pray thee ! Yea, let  
 your Prayer to this purpose, be assiduous and  
 incessant, and wonderfully Importunate.

**IV.** Let us examine our selves with sincere  
 Impartiality, and humble Sincerity, whether  
 we are not already Fallen into some Sin, where-  
 in we are punished for some Former Sin. Indeed  
 this is one of the unhappy Symptoms usually at-  
 tending a Soul given up to Sin for Sin ; That such  
 a Soul, is most unhappily Insensible of its own  
 wretched circumstances. Of such, 'tis said in  
 Rom. 11. 8. God hath given them the Spirit of  
 Slumber. 'Tis perhaps an allusion, to those that  
 are Bitten with an Asp ; on which Bite they are  
 Stupified, they Slumber, they doze, they dy a-  
 way in their Stupidity. Syrs, if a Stupidity be  
 upon you, while you are growing more and  
 more Sinful before the Lord, God is now smi-  
 ting of you, with this Transcendent Wretched-  
 ness, of being Left unto Sin for Sin. Caution,  
 Suspicion, Fearfulness, & Self Examination, would  
 be a good prevention of this Wretchedness.  
 Examine particularly ; Do you Indulge no Sin,  
 which constantly do you all sorts of Injuries ; &  
 yet you can't for your Lives leave off those In-  
 jurious Miscalings ? A man is given over to  
 Sin for Sin, when he plainly sees himself suffer  
 by



in punishing of Sin, with Sin. 37

by Sin, and yet lays, as in Prov. 27. 25. I will seek it yet again. Many a man, Evidently sees it, yea, Feels it, That by his Drunkenness, he brings upon himself a Wo; That by his Unclean-ness he gets unto himself a Wound; That his Vain Company ever serves him, as the Thieves did the poor man Travelling from Je-ru-salem: And yet the man is in, A Bond of In-i-quity: he cannot forbear Sinning, any more than the poor Animal in the Woods, running into the mouth of the Fascinating Rattle Snake, although he fears, and Cries, and Stricks, and knows that he runs into the Jaw of Death. Ah, Soul; That Sin seems now to be Armed with a Commission from God, thus to Hold thee, in such a Bond of Iniquity. 'Tis a Sin that is a Pu-nishment upon thee, as well a Sin; a Punishment upon thee, for thy not Repending of Sin.

Oh, Again; Do you not now Make Light of Sins, and those, very Atrocious Ones too, which once were no such Light Matters with you? It is a Token of one Given over to Sin for Sin, in Prov. 14. 9. To make a mock at Sin. David once could have his Heart Strike him, for little more, than an evil Glance of his Heart; but when he is Left unto Sin for Sin, he scarce Releas't, at the most horrible Adulteries. Those things that once would have Tertified your Soul, can you now do them without any Fear of Soul at all? Sins either of Commission, or of Omission, that once



would have set your Hearts, all on a light Fire with *Anguish*, can you now allow from Day to Day, without any *Anguish* Remorse of Heart about them? Then! There seems this Doom from God passed upon you, *Let that Sinful Heart be Hardened in Sin!* And there is the Punishment of your Sin, in that very Sin.

Syrs, If it be thus with you, 'tis time to look about you.

But being thus fallen upon the *Symptoms*, of Sin punished with Sin, we will mention a few more of those *Deadly Symptoms*. Particularly;

Are none of you unaccountably confirmed in your Sins under and after very great *Afflictions*? It was a Black Brand upon a man, whom God had Given over to Sin for Sin, in 2 Chron. 28. 22. *In the Time of his Distress, did he Trespass yet more against the Lord.* The Errand of our *Afflictions*, is, to Embitter Sin unto us, and Recover us out of Sin: *All the Fruit* should be, *To take away our Sin.* Well; Although sharp and sore *Afflictions* have been upon you, do you continue as full of Sin, as you were before you were *Afflicted*? May that character be given of you, *A Fool bray'd in a Mortar, and yet his Foulness not departing from him?* Does the Almighty complain concerning you, *In vain have I smitten him, he Receives no Correction?* Obdurate Sinner, What? Art thou as *Worldly*, and as *Prayerless*, and as *Profane*, after all the Blows of God upon thee,

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as thou wast before Truly, Sins that appear thus *Insupportable*, do seem special Effects of the Divine Wrath, upon the Souls of men; Man, if thou hadst not been *Given up* to the Sins thus upon thee, the *Chastisements* of God, one would have thought, might have *Cured* them. An Impenitent Thief on a Cross, is a Wretch *Given over* to Sin for Sin. There is no *Repeated Impenitence*, but what is *punitory*; There is a *Punishment* as well as a Sin, in all *persisted Impenitence*.

Moreover; Have none of you Fallen into Sins, that have proved unhappy, and scandalous Occasions, to the Falls of others? God was Giving over a People to Sin for Sin, when He Left them to that mischief, in Ezek. 36. 20. They profaned my Holy Name, among the Heavens, whither they went, when they said, These are the people of the Lord. Sometimes a man is Left unto Sins, that others make Occasions for them to profane the Holy Name of the Lord Jesus Christ. The Enemies of that Holy Lord, [Alas, Are there such among us?] have Occasions, by the Sins of some, given unto them, to say, These are your Christians, These are your Church Members, These are your Professors! No, Syrs, No; They are not These. But you that have by your Sins, given Occasion for others to Sin, have more than a little Occasion to mourn before the Lord. If God had not been very Angry with you, for some other Sins, He would never have Left you unto These.

It is the saddest Infelicity, that can befall any man, to be a *Stumbling of Iniquity* unto those that are about him, and an Instrument of causing others to Fall into *Iniquity*. Oh! how much better were it for a man to *Dy*, than to have those things fall out in his *Life*, that shall really wound the precious Name of the Lord Jesus Christ, and prejudice others against His Truths and Wayes and Interests! *Better Dy immediately!* Poor man, Have thy *Sins* put others upon *Sinning*? Art thou by thy *Sins*, an Example, and Incentive, of *Sinning*? Oh, Read the hot Indignation of God against thee, in such *Exposing Sins*: They are a severe punishment from the Hand of God upon thee, for some other *Sins*, not yet enough considered: Is it possible for a man to be more severely punished?

Finally; It may be, a *Spirit of Hatred* and *Railing* against the *Faithful Ministers* of the Lord Jesus Christ, hath Seized some among you. God hath given over a Sinful man, to *Sin*, and *Death*, when he comes to say, about a Faithful Minister of God, in 1 King. 22. 8. *As for that man, I hate him.* There are many *Ministers* of the Lord Jesus Christ, whose whole Design and Business it is, to Glorify their Lord, and Edify His people. There is not the worst *Enemy* they have in the World, but they *Love* that man, and would gladly Serve him either by Day or by Night. The very Conscience of the

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the worst *Enemy* they have in the World, makes that man to own, That these are *Good men*, and Love nothing so much as to *Do Good* continually. Well, If such Ministers of the Lord Jesus Christ, were duely *Held in Reputation*, God would probably make their Ministry wonderfully profitable to you; their Ministry might vastly *Help* your *Faith*, your *Joy*, your *E-verlasting Salvation*. Why then, are so many of you, *given over*, to Persecute the Servants of God with cruel *Reproaches*? If a Minister, do but his Duty, as he will answer it unto the Son of God, for the prevention of Sinful *Abuses* in the Churches, Why must he be *Bark'd* at, with Names, that can't come out of a *Christians mouth*? If a Minister do but carefully and watchfully use his Opportunities, to be Serviceable, as knowing that he must give an Account, Or, If a Minister do but Preach with a Zeal that becomes the Oracles of God, Why must the Infamous Taverns ring with the most odious Titles there Smok'd out upon him? Silly Souls, Can you do *Us* any *Hurt*, think you? Indeed you would, if you could: We *Forgive* you, with all our Hearts: *Oh! Our Father, Our Father, Forgive them, for they know not what they do!* But alas, you *Hurt your selves* in all of this; And, Oh! if our Tears, tho' they were Tears of *Blood*, might but Save you, from this *Wronging* of your own Souls. In this your Sin, the  
Great

### The Dreadful Justice of God,

Great God is *punishing* of you: He Gives you over to all, of this Malignity, because of your *Barrenness* under our Ministry. The Calls of Heaven in our Ministry, have not been duely Entertained; and now God Leaving you, to a Raging and Foaming Madness against Us, may seem to say, *Never shall that Ministry, or any other be of much Benefit, unto those miserable Souls; Thus will I punish them, for their getting so little Benefit heretofore! O consider of it.*

V. Let the Sins of *Uncastity* be Loath'd by us, with a *Peculiar Antipathy*; because ordinarily there are *more Sins* that follow, to Punish them: 'Tis very Rarely otherwise. *Uncast Persons* have this foretold concerning them, in Prov. 5. 11, 14. They shall *mourn at the last*, and say, *I was almost in all evil.* Alas, If you wallow in the Nasty Vices, and Puddles, of *Uncastity*, God will give you over, to be *Almost all in Evil!* There are Two Things, that frequently occur among us. One thing very Frequent is This; A person that falls into One *Act of Uncastity*, if they don't presently with Bleeding Souls fly to the Blood of the Lord for Pardon, they are usually left unto another. Yea, and God punishes the *Unclean*, by giving them over, to proceed from one kind of *Uncastity* unto another. First the young Wretch, confines his *Wantonness* unto himself alone; but he goes on to *Fornication*, he goes



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on to *Adultery*; he goes on, -- to nefarious and stupendous Abominations. The *Fire of Lust*, becomes like the *Fire of Hell*, in the Oven of that *Uncast Soul*; 'tis never quench'd, until God shall drench it in the *Lake* that burns with *Fire and Brimstone*. And another Thing very Frequent is This; A Person abandoned unto the Sins of *Uncastity*, is rarely brought unto Repentance; God punishes the *Unclean*, by giving them over to *Eternal Obduration* in their *Uncastity*. These are Sins, whereof 'tis said, *They take away the Heart*: The *Brutified Wretch* that is Habituated thereto, ha's no *Heart* for *Christ*, no *Heart* for *Penitence*, no *Heart* for *Piety* left unto him. Hence you shall see, That though Malefactors, have by an *Uncast* life brought themselves unto the very Gallows, the *Fire of Lust* hath *Baked* their *Hearts* into such *Insensible Hardness*, and *Seared* them into such *Insensibility*, that nothing will work upon them. We have seen, that they'l continue their *Whoredomes*, in the very *Prison*; they'l go out of the *World* with *Lyes* in their *Mouths*; you shall have almost as many *Lyes* from them as *Tears*: The *Sacrifices* upon them, is the *Amazement* of all *Spectators*. Whence is this? 'Tis the punishment of *Sin with Sin*, in those, who as *Eph. 4. 19*, Being past all *Feeling*, have given themselves over unto *Lastiousness* so work all *Uncleaness* with *Greediness*.

In



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In fine. I Remember a Notable Stroke of the Syriack Interpreter, on that passage, in Psal. 9. 16. *The wicked is snared in the work of his own Hand;* unto this purpose, *In senectute quando relinquitur Improbus, a Peccato, turpiter ad idem revocatur in Desiderijs.* An Old Sinner, who instead of leaving Sin, hath had Sin through Old Age leaving him, is yet in his Old Age again Ensnared with the Lusts of his youth. And when 'tis said, in Psal. 11. 6. *Upon the Wicked, God shall Rain Snares;* I Remember some of the Ancients make this gloss upon it; *Laquei sunt Vetera Peccata (et cupidines) iterum predominantia;* The Snares of the wicked, are their old Lusts again getting power over them: As the Poet complains of it, in a man of Fifty years Old, *Intermissa Venus diu, Rursus Bella movet.* Alas, how often do we see God, thus leaving men, to Ensnaring Unchastity.

VI. Let us walk Humbly, and Softly, and Sadly, all our Dayes, under the sense of Old Sins, that we may not be Punished with New Sins for the Old ones. I will mention to you, a Dismal Thing, which hath before now, befallen a David himself. David seems to have a little Forgotten, that Humiliation, to which his Old Falls had obliged him: And now, you'll quickly Hear of New Ones! Now, as in 1 Chron. 21. 1. *Satan stood up, and provoked David,* to do a Thing, wherein a positive Commandment of God was neglected;

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neglected; and, what a world of Mischief ensued upon it! Even Good men are sometimes left unto very *Heart breaking Sins*; Why? Because their *Hearts*, which were once *Broken* for the Lamentable *Sins* of their *Youth*, are grown Proud, and Vain, and carnal, and Corkish, and Frothy, and have lost the Tenderneſs, & Watchfulneſs, which they were once Humbled into. They too much looſe that Frame of Repentance for *Old Sins*, which they ſhould mentain all their Dayes, and God leaves them to *New Sins*, that ſo their *Old Wounds* may Bleed afreſh; and the work of Repentance be duely Renewed in them. We ſhall now have thoſe Lamentations from them, in Lam. 3. 19, 20. *Remembering the Wormwood and the Gall; my Soul ba's them ſtill in Remembrance, and is Humbled in me!*

And there is another Obſervable Thing, here proper to be mentioned. The *Sins* of our *Children*, are in ſome regard our own. Let it be now Remembred, That if we Loofe the Penitent Remembrance of our own *Youthful Vanities*, God will Remember againſt us the *Sins* of our *Youth*, by Leaving our *Children*, to Do in their *Youth*, as we did in *ours*. We Live to ſee our *Children* Left unto thoſe very *Sins*, which were the *Iniquities* of our *Heels*, but the *Sorrowful Remembrance* whereof, we have too much Laid at our *Heels*; 'Tis for our doing ſo, that God leaves them to act our *Old Sins* over again, and Revive in

in us the Sorrowful Remembrance of them, and bring our Gray Hairs with sorrow to the Grave.

VII. Let us all take heed of *Sinning with Presumption*; for Sin is mostly and justly the punishment of all presumptuous Wickedness. 'Tis not usually for Sins of *Infirmity*, that God sends this Horrendous Damnation upon a Sinner, To give him up unto Sin; 'Tis for Sins of *presumption*, that is to say, when men Sin, and Know that they Sin; 'Tis as we are here told, for *Holding the Truth in Unrighteousness*; that is to say, when men Know the Truth, and yet will Do *Unrighteousness*. Hence was that Supplication and Expectation, in Psa. 19. 13. *Keep back thy Servant from presumptuous Sins; then shall I be Innocent from much Transgression*. The Advice from Heaven, then to us all, is This; *Do not Rebel against the Light*: God will give us over to the Dark Influences of more Sin, for the punishment of such Rebellion.

I Address this Advice, very particularly to you, that are *Members of our Churches*, in the Full Communion thereof, and Communicants at the Table of the Lord. Oh! Let all such be afraid of Living in any Open or Secret Curse, of doing those Things, for which you Know, that the *Wrath of God comes upon the Children of Disobedience*. Be mindful of it, Says; *You Stand in an Holy Place*: For You to allow your

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your selves in any Wickedness, Known to your selves, though perhaps to no body else, 'Tis an *High-banded presumption* in you. If you don't *Pray*, both in your *Families*, and in your *Retirements*; If you are *Gamesters*, or *Cheaters*; or *Fornicators*, or *Adulterers*, or unaccountable *Mispenders* of your precious *Time* at the *Tavern*; You Sin with an *High Hand*, and God will give you up to Sin with an *Hard Heart*; That, That shall be the *punishment* of your *presumptuous Impiety*! It may be, some will go *Reeking Hot*, upon the *Gratifications* of their *Filthy Lusts*, Either *To* or *From*, the *Dreadful Sacrament* of their *Confusion* at the *Table of the Lord*. An *Horrible Thing*! Ye *Atheistical Wretches*, I am verily perswaded, a *Terrible God* will *Avenge Himself* upon many of you, by *Leaving* you to some *Further Sin*, that shall bring you forth to be *Censured*, before all the *Congregation*; And after this, you shall be but *Brands of Hell-fire*, though spared a while, it may be to keep *Stinking and Smoaking*, in your *Neighbourhood*, for the *Admonition* of your *Neighbours*. Then, the *Churches* will see the *Flaming Sanctity*, and the *Sharp-Edg'd Omniscience*, of the *Lord Jesus Christ*, when you are thus *Led forth among the Workers of Iniquity*. Hear, Hear the *Charge of God*! Oh, be afraid of being *Sinners in Zion*; Let *Fearfulness* of being *Hypocrites* there, now fall upon your *Souls*.

And

And that this Advice, may reach to more, that are greatly concerned in it, I now further say, Behold, how much you that have had a *Religious Education*, are to be careful that you do not *Irreligiously Sin* against that *Education*. It may be Remark'd, That there are no greater *Prodigies of Wickedness*, and Scoffers and Haters of Religion, than many who have had a *Religious Education*: There is a *Corruptio Optimi*, in them; the most Generous *Wine*, produces the lowrest and sharpest *Vinegar* of Wickedness. They who in their *Childhood* were Instructed, and Inspected, and Corrected by their *Pious Parents*, do sometimes prove *Impious Apostates*. They *Apostatize* to *Superstition*, They *Apostatize* to *Profanity*, They Turn the veriest *Villians* on Earth and *Firebrands* of Hell; It may be said of them, as it was about the Sons of that Eminent Minister of God, Old Eli, *The Sin of the Young men is Great*: At Last; they have that Epitaph upon their Graves, *They Dy'd in Youth, and their Life was among the Unclean*! Why does this come to pass? Why, 'Tis the Irritated *Vengeance* of God upon them, for their *Unfruitfulness* under a *Religious Education*. They have made no Good Improvement of the *Godly Precepts*, and the *Godly Patterns*, which they have had from their *Godly Parents*: And the God of Heaven Therefore so Forsakes them, that at Last, they are more Improved in



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in Presumptuous Wickedness, than any other Young Men that Sin against Him. Hearken, my young Folks; Oh! *Work out your own Salvation*, with a Fear of becoming thus very Desolate.

VIII. Being Reproved for any Sin, Let us Hear the Reproof Suitably and Fruitfully, Lest we be punished with another Sin, for our not Hearing of it. Many a man, in the way of Sin, meets with a Reproof, that stands Like an Angel with a Drawn Sword in his way: If the man will still rush on, God passes that Sentence of Death upon him, *On let him go! Let him go on still in his Trespases!* There are Parental Reproofs, There are Pastoral Reproofs, There are Fraternal Reproofs, There are Ecclesiastical Reproofs, and there are Providential Reproofs. Are we fallen under any of these Reproofs? O give an Obedient Ear, unto a Wise Reprover, and approve thy self Wise, by a Reproof *Entering into thee, more than an Hundred Stripes into a Fool.* Man, Let the Reprover of thy Sin, be like a Good Angel appearing to thee; and say as David, when one Reproved him for his Rashness, in 1 Sam. 25. 32. *Blessed be the Lord God, which sent thee this day to meet me.* Be not Fretful at a Reproof, Like a Dog with a Thorn in his Foot, Snapping and snarling at any one that goes to take it out; But be Thankful for a Reproof. Otherwise there will come this punish-

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meist from God upon thee, That thou shalt be Given over to more Sin, as one utterly Incorrigible : and as a Foolish one, who will be no more Admonished. There was a man once, who taunted and Scoffed at a man of God, that Reproved his Offences ; and that man of God saith unto him, in 2 Chron. 25. 16. *I know that God ha's Determined to Destroy thee, because thou hast not Harkened unto my Reproof.* Is there now any man, Reproved for an Omission or a Commission, which the Great God is offended at ? If the man do sleight all Reproofs, why may it not be said, *I know, That the Lord hath Determined to punish thee, with leaving thee to more Sin, for this thy Rebellion ?* There is a word of God, that Falls like an Hot Thunderbolt from the Firmament of Heaven upon those that will not be Reproved ; in Prov. 29. 1. *He that being often Reproved, Hardens his Neck, shall suddenly be Destroy'd, and that without Remedy.* How ? Perhaps, by being left unto some Destructive Act of Sin, that shall bring upon him, an Exclusion from the People of God, and render him like water spilt upon the Ground.

IX. Finally ; Let us with a very particular and profitable No ise, Entertain the Warnings, of such as we have seen left unto Sin, that have at last brought Publique Shame upon them. We see Criminals ever now and then brought forth among us, who in their Confessions acknowledge

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knowledge, what *Sins* they were, for which the Holy God left them unto the *Grosser Sins*, that have at last brought Ruin upon them. Those *Confessions*, what are they but so many *Warnings* from God unto us all, to *Hear and Fear*, and beware of doing any such *Dangerous Wickedness*? In the Name of God, *Sirs*, Take these *Warnings*, lest we also be left unto the *Sins*, that have proved so *Fatal* unto others.

I must now Report unto you, the *Horrible Cries*, that I have known uttered, by *Detected Sinners*, under the *Loads of Publick Shame*, in the Hours of their *Distresses*.

There have been some, whom our *Churches* have laid under the *Highest Censure*, for their *Wickedness*; our *Churches* have in the Name of the Lord *Jesus Christ*, pronounced upon them, a *Dreadful Sentence*, of *Excommunication*, as a Token of a more *Dreadful Sentence*, to be pass'd in the Day of God, upon the *Workers of Iniquity*; our *Churches* have *Chased* them out of the *Camp*, for the *Leprosy* of their *Iniquity* found upon them. Now, the *Censured Sinners*, I think, generally make this *Confession*, That they made little *Conscience of Secret Prayer*; long before they fell into the *Sins*, that brought the *Censures* upon them. 'Tis often teen, That when *Christian* Dull, and Cold, in *Secret Prayer*, 'tis before they fall into some *Sin*, that layes their Souls a bleeding, fainting, Dying before the Lord.

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Lord. Grievous Falls from God, and Falls into Sin. They usually, if you mind it, begin at the Closet Door. Would you not be Punished, with Armies of Sin prevailing over you? O keep the Hands of Secret Prayer lifted up. You'll shortly fall into some horrid Sin else, and then have cause to Lament with Origen, *My Secret Prayers, were poorly, if at all, performed in the morning of the Black Day, when God left me to my self!* Yea, some that have Dyed not long since upon the Gallows, there Cryed out, *That their Living without Prayer in their Families, Laid them open to all the Wickedness, for which they were now to Dy so Tragically.*

This leads me to add, There have been those among us, that have been Exterminated for Capital Sin: the Sword of Justice, hath cutt them off, in the Execution of Just Laws, which have Condemned such Criminals to Dy before their Time. And there are especially Four or Five Sins, which I have known, the Malefactors, in the Cords of Death at the Gallows, bemoan, as the Sins for which the Holy God left them unto the Crimes, that were so Capital.

First; Some of the Dying Malefactors, have much Lamented, the Sin, of Apostasy from God, *Remainings in Religion.* They had been under Convictions, and Awakenings in their Youth Time, and they had been concerned about the Condition of their Souls; but they have

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have cast off all *Srioufness*, and so gone on from *Bad to Worse*, until they had utterly lost themselves in a Deep Gulf of Wickedness: *First* I lose God, and then God left me, and now I am come to *This*! Thus have I known them Cry out, when the Dimness of the Anguish of Death was upon them. Come then; You that have been well Catechised, and Admonished in your Childhood, and that have afterwards Joyned yourselves unto *Assemblies* in which the Lord Jesus Christ hath been most Purely Worshipped: O Don't Cast off the Thing that is Good, lest you Roll down the Hill, without ever Stopping till you come at the Bottom of Wickedness. It was the Observation of an Excellent Man, That if any began well in the wayes of Religion, & Godliness, and afterwards cast off their Profession, God usually sets a Visible Mark of His Displeasure upon them, even by some Visible Judgment in this World; so that all who passed by, might say, *This was an Apostate*!

Again, The *Dying Malefactor*: among us, have much Lamented, the Sin. of, *Nocturnal Unprofitableness under the Means of Grace*. Their *Objections* have been, That upon very *Trivial Pretences*, they have commonly Absented themselves from the Publick Ordinances of God; and that when they have heard the *Sermons* in the Publick, and heard the *Offices* of a Lord's Supper, they have Sleighted all that they have heard.

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*This*, This hath been like a Dagger at their Hearts, when they have seen themselves going out of the World; and they have Cryed out, *Oh! how many Worlds would I give my, for that Christ, and Pardon, and Glory, which once I trod under-foot! It is because I Refused a Blessed Saviour, that God hath justly let the Destroyer now take possession of me!* And hence also, there are no Out-cries more usually groan'd and Shriek'd, by these Miserables, than those about, *Their Prophanation of the Lords Day!* They usually tell us, That their neglecting to Sanctify the *Lords Day*, and Mispending the Holy Time of that *Day*, gave the Devil his *First Advantage* over them. *Then, and Thence, it was,* ( they tell us ) that the Devil fill'd their Souls, with all manner of Wickedness. Will you Remember these Things, My Neighbours; and Remembring them, Avoid these *Paths of the Destroyer?*

Moreover, The Dying Malefactors among us, have not seldome Lamented, the *Sim, and Snare* of, *Evil Company Keeping*. You have been told, *A Companion of Fools shall be Destroy'd.* And I have seen the *Destroy'd* Creatures making those out-cries, *Ab! This I have got, by keeping so much Company with Fools; 'Tis my wicked Company, that has brought me to This!* O my Young Folks, Take Warning; If you Love your Lives, Forfeare Foolish, and Live. There is nothing that more infects our Young Folks with Wickedness.

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edness, than their *Wicked Company*. Our Ears are fill'd with Complaints, That there is a knot of Young *Beau's* in this Town, by whose Vicious courses, all our more Hopeful Sons, are in danger to be infected, poisoned, ruined. If any of those Lew'd Youths, are now present in this Assembly, I Leave this Warning from God upon you, That it is to be fear'd, God will make some of you Examples, of an *Early and a woful Dext'b*, for your Impieties. But, as for Thee, My Son, If those First-rate Sinners Entice thee, Ob, consent thou not !

Finally, There is no One Sin Lamented with more Frequent and Bitter Ejaculations, by the *Dying Malefactors* among us, than that of, *Disobedience unto Parents*. When I have Asked, as I have often Asked, the *Criminals*, For what Sin, do you think, the provoked God of Heaven, gave you over to the Sins, for which you are now to Dy? What might be the special provocation, that procured your being thus given over by God? The common Answer which they have made, has been, *Ob my Disobedience to my Parents, my Disobedience to my Parents, and my Ungovernableness, under such Parents and Masters, as God had given me!* These have been their doleful Out cries, when the Shadow of Death has been upon their Eyes, and when their quivering Souls have been preparing to appear before the Judgment Seat of God.



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The Breach of the Fifth Commandment of God,  
Think of it, Young People! And O Treat  
your Parents, with all possible Reverence and  
Affection, That so your *Days may be long in  
the Land.* When David had a Son, that proved  
Rebellious, he foretold concerning that Son, and  
the Accomplices of his Rebellion, in Psal. 55. 23.  
*These Bloody and Crafty men shall not live out half  
their Days.* Whence did he gather this? He  
might gather it, from the *Fifth Commandment,*  
where the *promise* to those that *Honour their Pa-  
rents,* implies a *Threatning,* for those who do not  
so, That their *Days will not be long in the Land.*  
There was long ago made this Observation, in  
Prov. 30. 17. *The Eye that mocks at his Father, and  
despiseth to obey his Mother, the Ravens of the Val-  
ley shall pick it out, and the young Eagles shall Eat  
it:* The Young man shall go abroad, and be  
kill'd in the Wars, and the Fowls of Heaven  
shall prey upon his unburied Carcase. An Eye,  
wherein a Parent is despised, it is worthy to be  
a prey of Ravens and Eagles, which indeed rise  
up in the Reproach of such an Eye. When the  
old Ravens are sick and spent with Age, the  
young Ones, will keep with them, and nourish  
them while they Live, and bury them when  
they Dy: When the Bills of the old Eagles are  
so grown over with Age, that they can't Feed  
themselves, the young Ones Feed them, and  
help them, with a marvellous Tenderneſs.  
Would, If thou wouldest not perish under the  
Curſe

in publishing this, which was

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Curse of God, be not such a *Cham*, as to condemn the *Persons*, or the *Commands*, of thy *Parents*. No, Study to oblige them, study to obey them, study by all possible *Wisdom*, to give a *Glad Heart* unto them, Lest God give a *Sad Heart* unto thee, another Day, for all thy *Wickedness*.

Hearken, Young Folks; Perhaps, you have the solemn Charges of a *Father*, who is full of Anxiety for you, *That you should know the God of your Father, and serve Him with a perfect Heart, and a willing Mind*. He charges you, To *Pray* in Secret without Ceasing, and, *Read the Holy Scriptures* which would make you wise unto Salvation, and keep clear of the *Epidemical Vices*, and of all *Vicious Company*. Oh! Tremble to come under such a Tremendous Doom, as that in 1 Sam. 2. 25. *They Harkened not unto the voice of their Father, because the Lord would slay them.* A Righteous God, has a purpose to *Slay* thee, in thy *Sins*, if the *voice* of thy *Father* do not *Save thee* from thy *Sins*! Or, if your *Father* do not enough advise you, yet you may have a *Mother*, that Importunately pursues you, with her Advice. Truly, She is even in *Travail* for you over again; She wrings her Hands, and She Drowns her Eyes, and She begs of you, and for you, *What? My Child? and What! the Child of my Bowels! and what! the Child of my Vowes?* Give not thy Soul to Satan, and

**The Dreadful Justice of God, &c.**  
*thy Wayes to that which Destroyeth Souls. Oh!*  
Trample not on these Entreaties of thy Mother;  
her Language to thee, is that, in Judg. 9. 7. *Hear-*  
*ken unto me, that God may Hearken unto thee.* What  
shall I say? Dutiful Children, have in all Ages,  
been Signalized by the manifold Blessings of  
God: But unto the Undutiful, the Signal Hand  
of Heaven, fulfils that word, in Deut. 27. 10.  
*Cursed is he that sets Light by his Father or his Mo-*  
*ther.* Children, I have taught you how to Es-  
cape the *Curses* of God. Now, the Lord give  
to all of you, understanding in all things.

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**Pillars**

# Pillars of Salt.

**I**T hath been Thought, that the *Dying Speeches* of such as have been Executed among us, might be of singular Use, to Correct and Reform, the *Crimes*, wherein too many do *Live*; and it has been wish'd, that at Least, some Fragments of those *Dying Speeches*, might be preserved and published. Upon this Advice, from some *Good Persons*; I have Scollen an Hour or Two, wherein I have Collected some Accounts, of several *Ill Persons*, which have been Cut off, by the Sword of *Civil Justice* in this Land: and this Collection, I suffer to go abroad, in Hopes, that among many other *Es-says* to Suppress growing *Vice*, it may signifie something, with the Blessing of Heaven there-upon, to let the *Vicious* understand, what have been the Cries of our Miserables, when passing into another World. Behold, an *History of Criminals*, whom the Terrible Judgments of God have *Thunder struck*, into *Pillars of Salt*.

( I. )

( 1 )

**A** Bout the Year, 1646. here was one *Mary Martin*, whose Father going from hence to *England*, Left her in the House of a Married Man, who yet became so Enamoured on *her*, that he attempted her Chastity.

Such was her Weakness and Folly, that she yielded unto the Temptations of that miserable man; but yet with such horrible Regret of Mind, that begging of God, for Deliverance from her Temptations, her plea was, *That if ever she were Overtaken again, she would Leave her self unto His Justice, to be made a publick Example.*

Heaven will convince the Sinful Children of men, that the *Vowes*, which they make, Relying on the Stability and Resolution of their own Hearts, are of no Significancy. A Chain of Hell was upon her, and the forfeited Grace of Heaven was withheld from her; She fell a Third Time, into the Sin, against which her *Vowes* had been uttered.

Afterwards, going to Service in *Boston*, she found her self to have Conceived: But she Lived with a favourable Mistress, who would admit and allow no suspicion of her Dishonesty,

A Question, Like that Convincing One, of our Saviours unto the Woman of *Samarita*, was once eddly put unto her; *Mary, Where is thy Husband?*



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Husband? And One said also; *Did I not think, thou wer't an honest and sincere Creature, I should verily think, thou wer't with Child!* These passages, which were warnings from God, unto her guilty Soul, did serve only to strike her with *Amazement*, not with any true *Repentance*.

She concealed her Crime, till the Time of her Delivery; and then, being Delivered alone, by her self in a Dark Room, She Murdered the harmless and helpless *Infant*; hiding it in a Chest, from the Eyes of all, but the Jealous GOD.

The *Blood* of the Child Cried, when the Cry of the Child it self were thus cruelly stifled. Some circumstances quickly occur'd, which obliged her Friends to charge her with an *Unlawful Birth*. She Denied it Impudently. A further Search confuted her Denial. She then said; *The Child was Dead Born, and she had Burnt it to Ashes.* With an Hypocritical Tear, she added, *Oh! that it were True, that the poor Babe were any where to be seen!* At Last it was found in her Chest; & when she Touch'd the Face of it before the Jury, the *Blood* came fresh into it. So She confessed the whole Truth concerning it.

Great Endeavours were used, That she might be brought unto a True Faith in the *Blood* of the Lord Jesus Christ, for the pardon of her *Blood guiltiness*; and it may be, none Endeavoured



red it more, than that Reverend man, Old Mr. *Wilson*, who Wrote several Sheets of pathetic Instructions to her, while She was in Prison. That Renowned Man, Old Mr. *Cotton* also, did his part in endeavouring that she might be Renewed by Repentance; and Preached a Sermon, on Ezek. 16. 20, 21. *Is this of thy Whoredoms a small matter, That thou hast Slain my Children?* Whereof great Notice was taken. It was hoped, that these Endeavours were not Lost: Her Carriage in her Imprisonment, and at her Execution, was very *Penitent*. But there was this Remarkable at her Execution: She acknowledged, her *Twice* Effaying to Kill her Child, before she could make an End of it; and now, through the Unskillfulness of the Executioner, she was turned off the Ladder *Twice*, before She Dyed.

## ( II. )

**T**Here was a miserable man, at *Weymouth*; who fell into very ungodly practices: but would particularly Signalize his ungodliness, by flouting at those *Fools* (as he call'd 'em) who would ever *Confess* any Sins, laid unto their Charge.

This man lived in abominable *Adulteries*; but God at lenth smote him with a *Palsey*. His *Dead Palsey* was accompanied with a *Quick Conscience*, which compelled him to Confess his Crimes: - But, he Confess'd them so Indiscreetly,

ly, that by their Divuligation, they reach'd the Ears of the Authority : And in this Confession, there was involv'd and concern'd, the Wretched Woman, who chiefly had been concern'd with him in the Transgression.

By the Law of this Country; *Adultery* was then a Capital Transgression, as it hath been in many other Countrys : and this poor *Adulterer*, could not escape the Punishment which the Law provided.

( III. )

ON June 6. 1662. At *New-haven*, there was a most Unparallel'd Wretch, One *Potter*, by Name, about Sixty years of Age, Executed for Damnable *Bestialities* ; although this Wretch, had been for now Twenty years, a Member of the Church in that Place, and kept up among the Holy People of God there, a Reputation, for Serious Christianity. It seems that the *Unclean Devil*, which had the possession of this Monster, had carried all his Lusts with so much Fury into this One Channel of Wickedness, that there was no Notice taken of his being Wicked in any other. Hence 'twas, that he was *Devout* in Worship, *Gifted* in Prayer, *Forward* in Edifying Discourse among the Religious, and *Zealous* in Reproving the Sins of the other People ; Every one counted him, *A Saint* : And he Enjoy'd such a *Peace* in his own mind, that in several Fits of Sickness, wherein he seem'd

seem'd Nigh unto Death, he seem'd Willing to  
 Dy; Yea, Death ( he said ) Smiled on him.  
 Nevertheless, this Diabolical Creature, had  
 Lived in most infamous *Buggeries* for no less  
 than Fifty years together; and now at the  
 Gallows, there were killed before his Eyes, a  
 Cow, Two Heifers, Three Sheep, and Two Sows,  
 with all of which he had Committed his *Bru-*  
*talities*. His Wife had seen him Confounding  
 himself with a Bitch, Ten years before; and  
 he then Excused his Filthiness, as well as he  
 could, unto her, but Conjured her to keep  
 it Secret: but he afterwards Hanged that  
 Bitch himself, and then Returned unto his for-  
 mer Villanies, until at last, his Son, saw him  
 hideously conversing with a Sow. By these  
 means, the burning *Jealousy* of the Lord Jesus  
 Christ, at Length made the Churches to know, that  
 He had all this while seen the Covered Filthi-  
 ness of this Hellish Hypocrite, and Exposed  
 him also to the Just Judgment of Death, from  
 the Civil Court of Judicature. Very Remark-  
 able had been the Warnings, which this *Hell-*  
*Hound*, had Received from Heaven, to Repent  
 of his Impieties. Many years before this, he  
 had a Daughter, who Dreamt a *Dream*, which  
 caused her, in her Sleep, to cry out, most Bit-  
 terly; and her Father, then with much ado  
 obtaining of her to tell her *Dream*, She told  
 him, she Dream't, that she was among a great  
 Multitude

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Multitude of People, to see an Execution, and it prov'd her own Father that was to be hang'd, at whole Turning over, she thus cried out. This happened before the Time, that any of his Curled Practices were known unto her. At another Time, when there was a Malefactor adjudged in those parts to Dy, for the very same Transgressions, which this Rotten Fellow was guilty of, the Governour, with some of the Magistrates, most unaccountably, without any manner of Reason, for their so doing, turn'd about unto this Fellow, and said, *What think You? Is not this man worthy to Dy?* He now Confessed, That these Warnings did so awaken his Conscience, as to make him, for a Time, Leave off his Infernal Debauches; and so, he said, *He thought all was Pardoned, all was well with him.* Nevertheless, he Return'd unto his *Venue*, and his *Quagmire*, until the Sentence of Death, at last fell upon him; and then he acknowledged, That he had Lived in the Sin of *Beastiality*, ever since he was Ten years Old, but had sometimes Intermitted the Perpetration of it, for some years together. During his Imprisonment, he continued in a *Sottish*, and *Stupid*, frame of Spirit, and marvellously Secure about his Everlasting Pardon and Welfare: but the Church whereto he belonged, kept a Solemn Day of Humiliation on this Occasion, wherein Mr. Davenport Preach'd,

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ed on Josh. 22. 20. Did not Achan Commit a Trespass, in the Accursed Thing, and Wrath fell on all the Congregation of Israel? And in the close of the Fast, that Faithful People of God, Excommunicated this Accursed Achan, from their own Society. But as I have seen Bewitched Self Poisoners, under a Singular Energy of some Devil, obstinately Refuse all offered Relief, until the Poisons had prevailed so far, that all Relief was too late, and then with roaring Agonies they would have given Ten Worlds for it; So this Bewitched Beast, that had not been afraid of Dying, till he came to the Place of Execution, when he came There, he was Awakened into a most Unutterable and Intolerable Anguish of Soul, and made most Lamentably Desperate Out cries; Among which Out cries, he warned men, particularly, to Take heed of Neglecting Secret Prayer; which he said, had been his Name. He said, he never used Secret Prayer in his Life, and that he frequently omitted Family Prayer, too; Yet, he said, he had Prayed and Sinned, and Sinned and Prayed; namely, by Ejaculations, with which he contented himself, throwing Set Prayer aside. But so he Perished!

( IV. )

1751

**A**N English Ship, ( in the year 1672. ) Sailing from somewhere about the Mouth of the Straights, was Manned, with some Cruel Miscre-



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Miscrants, who quarrelling with the Master and some of the Officers, turn'd 'em all into the *Long Boat*, with a Small Quantity of Provisions, about an Hundred Leagues, to the Westward of the *Spanish Coast*.

These Fellows, in the mean while, set Sail for *New England* : where, by a Surprising providence of God, the Master, with his Afflicted Company, in the Long-boat, also arrived ; all, Except one who dyed of the Barbarous Usage.

The Countenance of the *Master*, was now become Terrible to the *Rebellious Men*, who, though they had *Escaped the Sea*, yet *Vengeance would not suffer to Live a Shore*. At his Instance and Complaint, they were Apprehended ; and the Ringleaders of this Murderous PyracY, had a Sentence of Death Executed on them, in *Boston*.

Under that Sentence, there was heard among them, a grievous Lamentation for This ; *Their Education had been under the means of Grace, and the faithful Preaching of the Gospel in England ; but they had Sinned against that Education.*

And one of them sadly Cryed out, *Oh ! 'Tis my Drunkenness, 'Tis my Drunkenness, that hath brought me to this Lamentable End !*

The Horrors, which attended the Chief of these Malefactors (one *Forrest*) in the last Hours of his Life, were such as Exceedingly astonished the Beholders. Though he were a very stout man ; yet now his Trembling Agonies and



Anguish, were inexpressible. One Speech let fall by him was, *I have been among drawn Swords, flying bullets, roaring Cannons, amidst all which, I knew not what Fear meant; but now I have Apprehensions of the dreadful wrath of God, in the order World, which I am going into, my Soul within me, is amazed at it.*

(V.)

ON March 18. 1674. two men, (whose Names were Nicholas Fearour, and Robert Driver), were Executed at Boston. The Crime for which they were Executed, was, the Murder of their Master; whom, upon the Provocation of some Chastisement, which he had given them, they knock'd on the Head, with an Axe, in their Bloody Rage.

After they were Condemned, they bestow'd their Lamentations not only, on the Particular Crime, which had now brought them, to their Untimely End, but also on some Others, for which their Consciences told them, that the Righteous God, had laid them unto This.

One of them, said, His Pride had been his Bane; For he thought much of it, that such a one as he, should be a Servant; and he would sometimes, utter such words as these, *I am Flesh and blood, as well as my Master, and therefore I know no Reason, why my Master should not obey me, as well as I obey him.* And now, said he, See what my Pride has brought me to!

One

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One of them also, said, That his *Idleness* had Ruin'd him: He would not Industriouslly follow his Calling, but Live an Idle, Slothful, Vagrant Life. *This*, he said, had undone him.

And one of them, said, That his *Disobedience* to his Parents, had brought this misery upon him. His Father, he said, gave him Good Instructions, when he was a Child: but he Regarded them not. He would not go to a School, when his Father would have sent him to it. He would not go to a Trade, when his Father would have put him to one. After his Father was Dead, he would not be Subject unto them that had the Charge of him; he ran away from Them; and after that, he ran away from several Masters: Thus he Ran into the Jaws of Death.

These things are particularized, in the Sermon Preach'd just before their Execution; and afterwards Printed under the Title of, *The Wicked mans Portion*.

**O**N Sept. 22. 1681. One W. C. was Executed at Boston, for a Rape committed by him, on a Girl, that Lived with him; though he had then a Wife with Child by him, of a Nineteenth or Twentieth Child.

This man, had been *Wicked Overmuch*. His Parents, were Godly Persons; but he was a Child of Belial. He began Early, to Shake off his Obedience unto Them; and Early had Fornications

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laid unto his Charge; after which, he fled unto a dissolute Corner of the Land, a place where of it might be said, Surely, the Fear of God, is not in this Place: He being a Youth, under the Inspection of the Church at Roxbury, they, to win him, invited him to Return unto his Friends, with such Expressions of Lenity towards him, that the Reverend Old Man, their Pastor, in a Sermon, on the Day when this man was Executed, with Tears bewayled fit.

After this, he Lived very Dissolutely, in the Town of Dorchester; where, in a Fit of Sickness, he Vow'd, That if God would Spare his Life, he would Live as a New Man: but he horribly forgot his Vows. The Instances of his Impiety, grew so Numerous and Prodigious, that the wrath of God could bear no longer with him: he was Ripened for the Gallows.

After his Condemnation, he Vehemently Protested his Innocency, of the Fact, for which he was Condemned; but he Confessed, That God was Righteous, thus to bring Destruction upon him for Secret Adulteries.

A Reprieve would have been obtained for him, if his foolish and froward Refusing to hear a Sermon on the Day appointed for his Execution, had not hardened the Hearts of the Judges against him. He, who had been a great Scoffer at the Ordinances of God, now Expos'd himself, by being Left unto such a Sottish Action!

He

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He had horribly slighted all calls to Repen-  
tance, and now through some Wretches over-  
perswading of him, that he should not Dy, ac-  
cording to the Sentence & Order of the Court,  
he hardened himself still, in his *unrepentant* frame  
of mind.

When he came to the Gallows, and saw  
Death (and a Picture of Hell too, in a Negro  
then *Burnt to Death* at the Stake, for *Burning*  
her Masters House, with some that were in it,)  
before his Face, never was a Cry, for, *Time!*  
*Time!* *A World for a Little Time!* the *Inexpressi-*  
*ble* *warsh* of *Time!* Uttered, with a more un-  
utterable Anguish.

He then Declared, That the greatest Burden  
then Lying upon his miserable Soul, was his having  
Lived so unprofitably under the Preaching of the  
Gospel.

( VII. )

ON March 11. 1686. was Executed at Bo-  
ston, one James Morgan, for an horrible  
Murder. A man, finding it necessary to come  
into his House, he Swore he would Run a *Spie*  
into his Bowels; and he was as bad as his word.

He was a *passionate* Fellow; and now, after  
his Condemnation, he much bewayld, his ha-  
ving been given to *Cursing*, in his passions.

The Reverend Person who Preached, unto a  
great Assembly, on the Day of this poor mans  
Execution, did in the midst of his Sermon,

take occasion, to Read a Paper, which he had Received from the Malefactor, then present in the Assembly. It was as followeth.

**I** James Morgan, being Condemned to Dye, must needs own to the glory of God, that He is righteous, and that I have by my sins, provoked Him to destroy me before my time. I have been a great Sinner, guilty of Sabbath-breaking, of Lying, and of Uncleanness; but there are especially two Sins whereby I have offended the Great God; one is that Sin of Drunkenness, which has caused me to commit many other Sins; for when in Drink, I have been often guilty of Cursing and Swearing, and quatrelling, and striking others: But the Sin which lies most heavy upon my Conscience, is, that I have despised the Word of God, and many a time refused to hear it preached. For these things, I believe God has left me to that, which has brought me to a shameful and miserable death. I do therefore beseech and warn all persons, young men especially, to take heed of these Sins, lest they provoke the Lord to do to them as He has justly done by me. And for the further peace of my own Conscience, I think my self obliged to add this unto my foregoing Confession, That I own the Sentence which the Honoured Court has pass'd upon me, to be exceeding just; inasmuch as

(tho



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'tho' I had no former Grudge and Malice  
'gainst the man whom I have killed, yet ) my  
Passion at the time of the Fact was so out-  
ragious, as that it hurried me on to the doing  
of that which makes me justly now proceeded  
against as a Murderer.

After the Sermon, a Minister, at his Desire,  
went unto the place of Execution with him  
And of what passed by the way, there was a  
Copy taken; which here Ensueth.

*The DISCOURSE of the Minister with James  
Morgan on the way to his Execution.*

**Min.** I'M come hither to answer your desires  
which just now you express to me in  
the Publick, that I would give you my compa-  
ny at your Execution.

**Mor.** Dear Sir, how much am I beholden to you:  
you have already done a great deal for me. Oh who  
am I that have been such a vile wretch, that any  
Servants of God should take notice of me!

**Min.** I beseech you to make this use of it; I  
believe there is not one Christian this day be-  
holding you, who would not willingly be at the  
greatest pains they could devise to save your pre-  
cious Soul: How merciful then is that ~~Man~~ who  
is God as well as man! how unspeakably ready  
is the Lord Christ to save the Souls of sinners  
that



that affectionately Look unto him ! The goodness and pitifulness of the most tender hearted man in the world is but a shadow of what is in Him. The compassions of any man compared with the Bowels of a merciful JESUS are but as the painted Sun, or the painted Fire in comparison of the real.

Mor. *Oh that I could now look unto Him as I ought to do ! Lord help me.*

Min. Well, you are now a dying man, the last hour or two of your life is now running. You know your self now to stand just on the brink of Eternity; you shall presently be in a state of wonderful happiness or of horrible misery which must endure forever : which of these estates do you now count your self stepping into ?

Mor. *Oh Sir, I am afraid, but I am not without hope that God may have mercy on me.*

Min. What's your ground for that hope ? O see that your confidence be not such as God will by and by reject.

Mor. *I don't know well what to say, but this hope is a good sign, I have lived in many grievous sins, in Lying, Drinking, Sabbath-breaking and evil Company-keeping; God has made now the best hitter to my soul that I would not commit them again, might I have my life this afternoon by doing it.*

Min. That's a great word, God grant it may not be a word only, the good word of a good pang, without such a thro' change of heart, as you must have

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have if you would not perish everlastingly. You are not like to have any longer time in this world to try the Sincerity of your Profession.

*Mor.* I know it, and I beseech you Sir to help me what you can: I hope the wound used with me since my Condemnation ha'n't been lost.

*Wm.* I would not have the fence of the pain and shame which your body is about to undergoe, any way hinder your mind from being taken up about the Soul matters which I shall endeavour to set before you.

*Mor.* Sen, as for the pain that my body must presently feel, I matter it not: I know what pain is; but what shall I do for my poor Soul? I'm terrify'd with the Wrath of God; This, this terrifies me, Hell terrifies me: I should not mind my Death, if it were not for that.

*Wm.* Now the Lord help me to deal faithfully with you, and the Lord help you to receive what he shall enable me to offer unto you. Mark what I say: You were born among the enemies of God, you were born with a soul as full of enmity against God, as a Toad is full of poison. You have liv'd now, how many years?

*Mor.* I think about Thirty.

*Wm.* And all these thirty years have you been sinning against the Holy God. Ever since you knew how to do any thing, you have every day been guilty of innumerable sins; you deserve the dreadful wrath and curse of the infinite

nite God. But God has brought you here, to a place where you have enjoy'd the means of Grace. And here you have added unto your old Sins, most fearful Iniquities: you have been such a matchless, prodigious Transgressor, that you are now to Dy by the stroke of civil Justice; to Dy before your time, for being wicked overmuch. There is hardly any sort of Wickedness which you have not wallowed in. That Sin particularly which you are now to Dy for, is a most monstrous Crime. I can't possibly describe or declare the sins whereby you have made your self an astonishing Example of Impiety and punishment.

Mos. O Sir, I have been a most hellish Sinner. I am sorry for what I have been.

Min. Sorry, you say: well, tell me, which of all your sins you are now most sorry for, which lies most heavy.

Mos. I hope I am sorry for all my sins, but I must especially bewail my neglect of the means of Grace. On Sabbath dayes I us'd to lye at home, or be ill employ'd elsewhere when I should have been at Church. This has undone me!

Min. And let me seriously tell you, your despising of Christ is a most dreadful sin indeed. You have for whole years together had the Call of Jesus Christ to seek an Interest in him, and you would now give all the world for that Interest, but you would take no notice of him.  
The

**Pillars of Salt.**

The Jews of Old put him to a worse death than yours will be this afternoon; and by your contempt of Christ you have said, the Jews did well to do so. How justly might he now laugh at your Calamity? And for these sins of yours, besides the direful woes and plagues that have already come upon you, you are now expos'd unto the Vengeance of eternal fire. You are in danger of being now quickly cast into those exquisite amazing Torments, in comparison of which, the anguishes which your body ever did feel, or shall feel before night, or can ever feel, are just nothing at all; and these dolorous torments are such as never have an End; as many sands as could lie between this earth and the Stars in Heaven would not be near so many as the Ages, the endless Ages of these Torments.

Mor. *But is there not Mercy for me in Christ?*

Min. Yes, and its a wonderful thing that I have now further to tell you. Mind, I entreat you. The Son of God is become the Son of Man; the Lord Jesus Christ is both God & Man in one Person, and he is both sufficiently able & willing also, to be your Saviour. He lived a most righteous life, & this was that such as you and I might be able to say before God, *Lord, accept of me as if I had lived righteously.* He dyed at length a most curld death, and this was that we might be able to say unto God, *Lord, let me not dye for Sin, since thy Son ha's dyed in my room.*

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This glorious Redeemer is now in the highest Heaven, pleading with God for the Salvation of His Chosen ones. And he pours out his Spirit continually upon them that do believe on him: might you then be enabled by his Grace to carry your poor, guilty, condemned, enslaved, ignorant Soul unto Jesus Christ, and humbly put your trust in him for deliverance from the whole bad state which you are brought into. Oh then his voice is to you the same that was to the penitent Thiet, *This day shalt thou be with me in Paradise.*

Mor. *Oh that I might be so! Sir, I would hear more of these things: I think, I can't better fit my self for my Death than by hearkning to these things.*

Qui. Attend then: The never-dying Spirit that lodges within you, must now within a few minutes appear before the Tribunal of the Great GOD; in what, or in whose Righteousness will you then appear? will you have this to be your Plea, Lord, I experienced many good Motions & Desires in my Soul, and many sorrows for my sin before I dy'd: or will you expect to have no other Plea but This, Lord, I am w're, but thy Son is a Surety for the worst of Sinners that believe on Him; for his sake alone, have M E R C Y on me.

Mor. I thank God for what He has wrought in my Soul.

Qui. But be very careful about this matter: if you build on your own good Affections instead of Jesus Christ the only Rock if you think they



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they shall recommend you to God, *He that will not have mercy on you.*

Mor. *I would be clothed with the Righteousness of JESUS CHRIST.*

Min. But you can't sincerely desire that Christ should justify you, if you don't also desire that He should sanctify you: those two always go together. Is every lust that has hitherto had possession of your heart become so loathsome to you, that it would fill your Soul with joy to hear Jesus Christ say, *I will subdue those Iniquities of mine; I will make a holy, an heavenly, a spiritually minded person of thee.*

Mor. *I would not Sin against God any more.*

Min. But I must deal plainly with you: You have made it sadly suspicious that your repentance is not yet as it ought to be: when men truly & thoroughly repent of sin, they use to be in a special manner watchful against that Sin which has been their chief Sin: one of your principal sins which has indeed brought you to the Death of a Murderer, is *Passion*, unmortifi'd and outrageous *Passionateness*: Now I have been this day informed, that no longer since than the last night, upon some Dissatisfaction about the place which the Authority hath ordered you by and by to be buried in, you did express your self with a most unruly *Passionateness*.

Mor. Sir, *I confess it, and I was quickly sorry for it, tho' for the present I was too much disturbed.*  
*I was*



### Pillars of Salt.

Twice my folly to be so careful about the place where my body should be laid, when my precious Soul was in such a Condition. ---

**Ans.** Truly you have cause to mourn for it. Secure the welfare of your soul, and this (now) pinion'd, hang'd, vile body of yours will shortly be raised unto glory, glory for evermore. And let me put you in mind of one thing more, I doubt you han't yet laid aside your unjust Grudges against the Persons concerned in your Conviction and Condemnation: You have no cause to complain of them: and you are not fit to pray, much less are you fit to dye, till you heartily wish them as well as your own soul: if you dy malicious, you die miserable.

**Mor.** I heartily wish them all well, I bear Ill-will to none. What a lamentable thing is this? Ah this is that which has brought me hither!

**Ans.** What do you mean?

**Mor.** I ever heard a man mocking and scoffing at me when I stumbled just now, he does very ill, I have done so my self. I have mock'd and scoff'd like that man, and see what it hath brought me to; he may come to the like.

**Ans.** The Lord forgive that foolish hard hearted creature. But be not too much disturbed.

**Mor.** Tender! I am now come in sight of the place where I must immediately end my days. Oh what a huge Multitude of people is come together on this occasion. O Lord, O Lord, I pray thee to make

### Willars of Salt.

my Death profitable to all this Multitude of People, that they may not sin against thee as I have done.

Wm. Amen, Amen, ten thousand times; the Lord God Almighty say Amen to this Prayer of yours! It would indeed be an excellent thing if you would now come to receive your death with some satisfaction of soul in this thought, That much Glory is like to come to God by it: I am verily perswaded God intends to do good to many souls by means of your Execution: This is a greater honour than you are worthy of.

[ After the Discourse had been intermitted about a minute or two by reason of the misery way. ]

Mor. I beseech you Sir speak to me. Do me all the good you can: my time grows very short: your discourse fits me for my Death more than any thing.

Wm. I am sorry so small a thing as a plashy Street should make me loose one minute of this more than ordinary precious time; a few paces more bring you to the place which you have now in your eye, from whence you shall not come back alive. Do you find your self afraid to dy there?

Mor. Sir, if it were not for the Condition that my Soul must by and by be in, I should not fear my death at all; but I have a little comfort from some of Gods promises about that.

E

Wm.

## Pillars of Salt.

**Min.** And what shall I now say? These are among the last words that I can have liberty to leave with you. Poor man, thou art now going to knock at the door of Heaven, and to beg & cry, *Lord, Lord open to me!* The only way for thee to speed, is, to open the door of thy own soul now unto the Lord Jesus Christ. Do this, and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall fare as well as *Manasseh* did before you: leave this undone, and there's nothing remains for you but the *Worm which dyeth not, and the Fire which shall not be quenched.*

**Mor.** Sir, show me then again what I have to do.

**Min.** The voice, the sweet voice of the Lord Jesus Christ, (who was once hang'd on a tree, to take away the Sting and Curse of even such a Death as yours) unto all that close with him, His Heavenly voice now is, O that I and my living work might be entertained, kindly entertained, in that poor perishing Soul of thine: Are you willing?

**Mor.** I hope I am.

**Min.** His Voice further is, If I am lodged in thy Soul, I'll sprinkle my blood upon it, and on my account thou shalt find Favour with God. Do you consent to this?

**Mor.** Yes I do.

**Min.** But this is not all that he saith, His Voice further is, If I come into thy Soul, I will change it,

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**Mor.**

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**Min.**

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### Willars of Salt

It, I will make all sin bitter to it, I will make it an holy heavenly soul. Do you value this above the proffers of all the World?

Mor. *I think I do; --- and now Sir, I must go no further, Look here... what a solemn sight is this! Here lyes the Coffin which this Body of mine must presently be laid in. I thank you dear Sir, for what you have already done for me.*

Min. When you are gone up this Ladder, my last Service for you, before you are gone off, will be to pray with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jesus in the Last Day. Farewell poor heart, Fare thee well. The Everlasting Arms receive thee! The Lord Jesus, the merciful Saviour of Souls take possession of thy Spirit for himself. The Great God, who is a great Forgiver, grant thee Repentance unto Life; and Glorify Himself in the Salvation of such a wounded Soul as thine for ever. With Him, and with His free, rich, marvellous, Infinite Grace, I leave you. Farewell.

Being Arrived unto the place of Execution, his Last Speech upon the Ladder, then taken in Short-Hand, was that which is here inserted.

**I** Pray God that I may be a warning to all, and that I may be the last that

shall suffer after this manner: In the fear of  
 God I warn you to have a care of taking the  
 Lords Name in vain. Mind and have a care  
 of that Sin of Drunkenness, for that Sin leads  
 to all manner of Sins and Wickedness: (mind  
 and have a care of breaking the sixth Com-  
 mandment, where it is said, *Thou shalt not do  
 no Murder*) for when a man is in Drink, he is  
 ready to commit all manner of Sin, till he fill  
 up the cup of the wrath of God, as I have  
 done by committing that Sin of Murder. I  
 beg of God, as I am a dying man, and to ap-  
 pear before the Lord within a few minutes,  
 that you may take notice of what I say to you.  
 Have a care of drunkenness, and ill Company,  
 and mind all good Instruction, and don't turn  
 your back upon the Word of God, as I have  
 done. When I have been at meeting, I have  
 gone out of the Meeting-house to commit sin,  
 and to please the lust of my flesh. Don't  
 make a mock at any poor object of pity, but  
 bless God that he has not left you as he has just-  
 ly done me, to commit that horrid Sin of Mur-  
 der. Another thing that I have to say to you,  
 is to have a care of that house where that  
 wickedness was committed, and where I have  
 been partly ruined by. But here I am, and  
 know not what will become of my poor soul,  
 which is within a few moments of eternity.  
 I have murder'd a poor man, who had but  
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**Willarg of Sale.**

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little time to repent, and I know not what is become of his poor soul; Oh that I may make use of this Opportunity that I have! O that I may make improvement of this little little time, before I go hence and be no more. O let all mind what I am a saying now I'm going out of this world. O take warning by me, and beg of God to keep you from this sin which has been my ruine. [ His last words were ] O Lord, receive my Spirit, I come unto thee, O Lord, I come unto thee, O Lord, I come, I come, I come.

( VIII. )

**O**Ne *Hugh Stone*, upon a Quarrel, between himself & his Wife, about Selling a piece of Land, having some words, as they were walking together, on a certain Evening, very barbarously reached a stroke at her Throat, with a Sharp knife; and by that *One Stroke* fetch'd away the Soul, of her, who had made him a Father of several Children, and would have brought yet another to him, if she had lived a few weeks longer in the world. The wretched man, was too soon Surprised by his Neighbours, to be capable of Denying the Fact; and so he pleaded, *Guilty*, upon his Tryal.

There was a *Minister* that walk'd with him to his Execution; and I shall insert the principal Passages of the Discourse between them; in which



the Reader may find or make something useful to himself, what ever it were to the Poor man who was more immediately concerned in it.

**Minister.** I am come to give you what Assistance I can, in your taking of the Steps, which your eternal *Weal* or *Woe*, now depends upon the well or ill taking of.

**Hugh Stone.** Sir, I Thank you, and I beg you to do what you can for me.

**Min.** Within a very few Minutes your immortal Soul must appear before God the Judge of all. I am heartily sorry you have lost so much time since your first Imprisonment: you had need use a wonderful Husbandry of the little piece of an *Inch* which now remains. Are you now prepared to stand before the Tribunal of God?

**H. S.** I hope I am.

**Min.** And what Reason for that Hope?

**H. S.** I find all my Sins made so bitter to me, that if I were to have my life given me this Afternoon, to Live such a Life as I have Lived heretofore, I would not accept of it; I had rather Dy.

**Min.** That is well, if it be True. But suffer me a little to search into the Condition of your Soul. Are you sensible, That you were Born a Sinner? That the Guilt of the First Sin committed by Adam, is justly charged upon you? And that you have hereupon a Wicked Nature in you, full

full of Enmity against all that is *Holy, and Just, and Good?* For which you deserved to be destroyed, as soon as you first came into this world.

H. S. *I am sensible of this.*

Min. Are you further sensible, that you have lived, a very ungodly Life? That you are guilty of thousands of *Actual Sins*, every one of which deserves the *Wrath and Curse of God*, both in this Life, and that which is to come?

H. S. *I am sensible of this also.*

Min. But are you sensible, That you have broken all the *Laws of God*? You know the *Commandments*. Are you sensible, That you have broken every one of *Them*.

H. S. *I cannot well answer to that. My Answer may be liable to some Exceptions. --- This I own, I have broken every Commandment on the Account mentioned by the Apostle James; That he who breaks one is Guilty of all. But not otherwise.*

Min. Alas, That you know your self no better than so! I do affirm to you, that you have particularly broken every one of the *Commandments*; and you must be sensible of it.

H. S. *I can't see it.*

Min. But you must Remember, That the *Commandment is Exceeding Broad*; it reaches to the *Heart* as well as the *Life*: it includes *Omissions* as well as *Commissions*, and it at once *Requies* and *Forbids*. But I pray, make an *exemption* upon any one *Commandment*, in which

you count your self most *Innocent* : and see whether you do not presently confess your self *Guilty* thereabout. I may not leave this point slightly passed over with you.

H. S. *That Commandment, Thou shalt not make to thy self any Graven Image ; How have I broken it ?*

Min. Thus : You have had undue *Images* of God in your *Mind* a thousand times. But more than so ; that Commandment not only *forbids* our using the *Inventions* of men in the worship of God, but it also *requires* our using all the *Institutions* of God. Now have not you many & many a time turned your back upon some of those glorious *Institutions* ?

H. S. *Indeed, Sir, I confess it : I see my sinfulness greater than I thought it was.*

Min. You ought to see it. God help you to see it ! There is a boundless Ocean of it. And then for that *SIN*, which has now brought a shameful Death upon you, 'tis impossible to Declare the Aggravations of it ; hardly an Age will show the like. You have protested your self Sorry for it !

H. S. *I am heartily so.*

Min. But your Sorrows must be *after a Godly Sort*. Not merely because of the miseries which it has brought on your outward *Man*, but chiefly for the *Wrongs* and *Wounds* therein given to your own Soul ; and not only for the *Miseries* you have  
have

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have brought on your self, but chiefly for the Injuries which you have done to the Blessed God.

H. S. *I hope my Sorrow lies there.*

Min. But do you mourn without Hope?

H. S. *I thank God, I do not.*

Min. Where do you see a Door of Hope?

H. S. *In the Lord Jesus Christ, who has died to save Sinners.*

Min. Truly, There is no other Name by which we may be saved? The Righteousness of the Lord Jesus Christ, is that alone, in which you may safely anon appear before the Judgment Seat of God. And that Righteousness is by the marvellous and infinite Grace of God, offered unto you. But do you find, that as you have no Righteousness, so you have no Strength? that you cannot of your self move or stir, towards the Lord Jesus Christ, though you justly perish if you do not Run unto Him? that it is the Grace of God alone which must enable you to accept of Salvation from the Great Saviour?

H. S. Sir, my Case in short is This, I have laid my self at the Feet of the Lord Jesus Christ for my Salvation; and had it not been for His meer Grace and Help, I had never been able to do That. But there I have laid and left my self; I have nothing to plead, why he should accept of me. If He will do it, I am happy, but if He will not, I am undone for ever; it had been good for me that I never had been Born.

Min.

SPINARS OF DART.

Min. And you must justify Him if He should Reject you. You surprize me, with at once giving me so much of the Discourse, which all this while I have been labouring for. I can add but this! *The good Lord make you sincere in what you say!* ..... Your Crime lay in *Blood*; and your Help also, That lies in *Blood*. I am to offer you the *Blood* of the Lord Jesus Christ, as that in which you may now have the Pardon of all your sins. Now you may try the sincerity of your *Faith* in the *Blood* of the Lord Jesus for a Pardon, by this. Have you an *Hope* in that *Blood*, for all the other saving effects of it? Shall I explain what I mean?

H. S. *Do Sir.*

Min. The *Blood* of the Lord Jesus is not only *Sin Pardoning Blood*, but also *Soul purifying*, and *Heart softening Blood*. It embitters all Sin unto the Soul, that it is applied unto, and mortifies every lust in such a Soul. Are you desirous of this?

H. S. *With all my Heart?*

Min. The Lord make you so. The Lord Seal your Pardon, in that *Blood*, which is worth ten thousand Worlds? But what will you do for that God, who has given you these hopes of a Pardon? you must with a holy ingenuity now do something for the Honour of that God, whom you have sinned so much against.

H. S. *What shall I do?*

Min.



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**Pillars of Sin.**

**Min.** Why, Confess and Bewail the Sins that have undone you, and publickly Advise, and Exhort, and Charge all that you can, to take heed of such evil wayes.

**H. S.** *I will endeavour to do it as God shall help me.*

**Min.** I pray tell me plainly what *special Sin*, do you think it was, that laid the first Foundation of your Destruction? where did you begin to leave God; and Ruine your self?

**H. S.** *It was Contention in my Family. I had been used unto something of Religion: and I was once careful about the Worship of God, not only with my Family, but in secret also. But upon Contention between me and my Wife, I left off the Wayes of God, and you see what I am come to.*

**Min.** I would pray you to Vomit up all Sin, with a very hearty detestation. You are going (if I may so speak) to disgorge your Soul; if you do not first cast up your Sin, if your Soul and your Sin come away together, you cannot but know something of the dismal condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your self. You must not now bear any Malice against any one man in the World, but forgive even those that have done you the greatest Injuries. Only upon Sin, be as revengful as you can; I would have you like



# **Pillars of Salt.**

like *Sampson*, so to Dy, taking of a just *Revenge*.

H. S. *I hope I shall.*

Min. Well, we are now but a very few paces from the place, where you must breathe your last. You are just going to take a most awful Step, which has this most Remarkable in it, *That it cannot be twice taken.* If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the *Path of Life* ! Attend unto these, as the last words that I may speak before the Prayer, with which I am immediately to take a long *Farewell* of you. You are now just going to be *Confirmed* for ever. If the Great God presently find you under the power of *Prejudice* against any of His Truths and Wayes, or of *Enmity* against what has His blessed Name upon it, you shall be fixed, and settled & confirmed in it, until the very Heavens be no more. But they are very terrible *Plagues* and *Pains*, which you may be sure will accompany this everlasting Disposition of your Soul. On the other side, If God now find your Soul, under the power of Inclinations to *Love Him, Fear Him, Serve Him* ; & to esteem the Lord Jesus Christ above a thousand Worlds ; you shall then be *Confirmed* in

in the perfection of such a Temper, and of all the Joy, that must Accompany it. Which of these is the Condition that I now leave you in.

H. S. Sir, I hope the latter of them.

Min. The Good God make it so; and grant that I may find you at the Right-hand of the Lord Jesus, in the Day of His appearing. May this Ladder prove as a Jacobs Ladder for you, and may you find the Angels of the Lord Jesus ready here to convey your departing Soul into the Presence of the Lord.

After this Discourse; ascending the Ladder, he made the following Speech.

Y<sup>O</sup>ung Men and Maids; observe the Rule of Obedience to your Parents; and Servants to your Masters, according to the will of God, and to do the will of your Masters: If you take up wicked ways, you set open a Gate to your Sins, to lead in bigger afterwards; thou can'st not do any thing but God will see thee, altho' thou thinkest thou shalt not be caught; thou thinkest to hide thy self in Secret, when as God in Heaven can see thee, though thou hast hid it from man. And when thou goest to Thievery, thy wickedness is discovered, and thou art found Guilty. O Young Woman that is Married, and Young Man, look on each other here; be sure in that Solemn Engagement, you are obliged one to another; Marriage is an Or-  
dinance

### Willars of Salt.

distance of God, have a care of breaking that Bond of *Marriage-Union*; if the Husband provoke his Wife, and cause a Difference, he sins against God; and so does she, in such Carriage; for she is bound to be an *Obedient Wife*. O you Parents that give your Children in Marriage, remember what I have to say, you must take notice when you give them in Marriage, you give them freely to the Lord, and free them from that Service and Command you ought to have, yet you ought to have a tender regard to them. O thou that takest no care to lead thy life civilly and honestly, and then Committest that Abominable Sin of *Murder*, here is this *Murderer*, look upon him; and see how many are come with their eyes to behold this man, that abhors himself before God; that is the Sin that I abhor my self for, and desire you, take Example by me; there are here a great many Young People, and O Lord, that they may be thy Servants! Have a care, do not sin; I will tell you, that I wish I never had had the opportunity to do such a *Murder*; if you say, when a person has provoked you, I will Kill him: 'Tis a thousand to one, but the next time you will do it. Now I Commit my self into the Hands of Almighty God,

### His Prayer.

O Lord our Good God; thou art a Merciful God, and a Gracious and Loving Father;

# Pillars of Salt?

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ther ; Alas, that thou shouldest *Nourish up Children that have Rebelled against Thee* ! O Lord, I must confess, thou gavest me opportunity to read thy *Written Word* ; Thou art also my Creator and Preserver ; but, Lord, I have not done according to the Offers of thy Grace ; thou hast not hid from me the opportunities of the Good Things & Liberties of thy *House and Ordinances*, but I have waxed wanton under the Enjoyment of them. I have given thee just cause to provoke thee to Anger, and thou hast left me to *Shame*, not only on my self, but on my Relations. O Lord God I do confess that I have sinned against thee, & done all these *Iniquities against Thee*, and before thine eyes. Lord, I have sinned especially against thee ; pardon my Sins of Youth ; Lord, pardon this bloody Sin I stand here Guilty of. O Lord, hide not thy face from me ; I humbly beg it of thee : for there is no man can *Redeem his Brothers Soul*, but only the Blood of Jesus Christ must do it. Let it be sufficient to satisfy for my poor Soul. I have not done any thing that thou shouldest be pleased to shew me thy *Love*, or that I should have any thing from thee, but only *Everlasting Misery*. I am unworthy to come to thee ; yet Lord, for thy *Mercies Sake* have pity on me. Now I am coming to *Judgment*, Lord, let the Arms of thy *Mercy* Receive my Soul and let my sin be

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Remitted; Good Lord, let not my sins which  
*Condemn* me here in this world, rise up to  
*Condemn* me in the World to come; though  
 they have *Condemned* me in this world, shew  
 mercy, Lord, when I come before thy *Judg-*  
*ment Seat*. If my Soul be not humbled, Lord,  
 humble it; let my Petition be acceptable in  
 Heaven thy Holy Mountain. I am unworthy  
 to come into thy *Presence*, yet O let me come  
 into thy *Kingdom*; and deliver my Soul from  
*Blood-Guiltiness*, in the *Blood* of Jesus Christ. O  
 let my *wounded Soul* mourn for my Sin that  
 hath brought me here, *Sin brings* Ruine to the  
 poor Soul; wo is unto me for mine Iniquity.  
*If I had gone to Prayer in the morning when I*  
*committed this Sin, Lord God, thou wouldst have*  
*kept back my hands from shedding innocent Blood:*  
 O Gracious God, Remember thou me in *Mer-*  
*cy*; let me be an Object of thy pity and not  
 of thy wrath; the Lord hear me and par-  
 don my sins. Take care of my poor Children.  
 I have scattered them like stragling sheep fly-  
 ing before the Wolf; pity the poor Children  
 that go like so many Lambs that have lost  
 their Keeper; that they may not come to such  
 a *Death* as I do! Lord, for the sake of Jesus  
 Christ, and the *Righteousness* of thy Son, accept  
 my Soul, and receive me into the Arms of  
 thy mercy; that I may enjoy Everlasting Rest.  
 Pardon all my sins; and let the Prayers of all  
 those



# Pillars of Salt.

those that have put up their Petitions for me,  
 be accepted for the sake of Jesus Christ. Now  
 I am coming, now I am coming, thou mayst  
 say, I called to thee, and thou wouldst not come;  
 I must say; my sin brought me here, O the  
 World, and the corrupt nature of man, that  
 has proved my ruine! O Lord, Good Lord,  
 let me enjoy Rest for my Soul. The desire of  
 my Soul is to be with thee in thy Kingdom,  
 let me have a share in that Kingdom. Now  
 is the time, Lord Jesus; the Grave is opening its  
 mouth; I am now living, though dead in Sin,  
 let my prayers be heard in heaven thy holy  
 place; thy hands hath made me, and I  
 know thou canst Save me; hide not thy face  
 from me; and affect the hearts of thy people  
 with this sad Object, that they may labour to  
 serve thee berimes, & may not give themselves  
 up to Profaneness and Wickedness, especially that  
 Sin of Drunkenness, which is an inlet of all Abomi-  
 nations.

[ When thou hast thy head full of Drink, the  
 Remembrance of God is out of thy heart; and thou  
 art unprepared to commit thy self and Family unto  
 God; thou art unfit to come into Gods Presence. I  
 have cause to cry out and be ashamed of it, that I  
 am guilty of it, because I gave way to that Sin  
 more than any other, and then God did leave me to  
 practise Wickedness, & to Murder that dear Woman,  
 whom I should have taken a great deal of Content-



ment in, which if I had done, I had not been here  
to suffer this Death.

Thou art Holy, Just, and Good, & therefore  
O Lord have mercy on me, for the sake of thy  
Son, pitty me, now Lord, I am coming. (C  
that I could do thee better Service.

[Many of you that behold me, I know wish you  
never had seen me here.]

Lord, receive my Soul into a better place,  
if it be thy blessed will; 'tis a day of great  
Trouble with me; my Soul is greatly troubled;  
give me one Glimpse of Comfort in thy King-  
dom; by and by let me have one dram of thy  
Grace. Accept of me now at this time, 'tis  
the last time; Good Lord, deny me not, give  
me, as the Woman of Samaria, a Tasse of that  
Living Water, that my Soul may Thirst no  
more. I beg it for the sake of Jesus Christ.  
Amen.

After this, he was by the Prayers of a Mini-  
ster then present, Recommended unto the Di-  
vine Mercy. Which being done, the poor man  
poured out a few broken Ejaculations, in the  
midst of which he was turned over, into that  
Eternity which we must leave him in.

The Speech of *Hugh Stone*, in the Prison, the  
morning before his Execution.

When Young People are Married, they make use  
of Prayer in their Families, and when they Pray,  
they

## Pillars of Salt

they do believe there is Sincerity and Affection in their Prayer; but when Difference between a Man and his Wife doth arise, then that doth occasion Diminution of Prayer in their Family; and when Prayer is wholly omitted, it let's in all confusion; and every evil work: He said, That he used to Pray in his Family, but when he did Pray, it was in a formal manner, but now from the Consideration of Eternity that he was going into, he was made the more Considerate in his Prayers, that he made, and did hope that now he had the Spirit of Prayer in his Praying.

### ( IX )

**O**N June 8. 1693. Two Young Women, (the one English, the other Negro) were Executed at Boston, for murdering their Bastard Children.

The English Young Woman, gave to the Minister, who Preach'd that Afternoon, the following Paper of *Confessions*; which he took occasion, in the Sermon, to publish unto the Congregation, where she also was then present before the Lord.

**I** Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the *Anger* of God against me, in the

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Circum-

### Willars of Salt.

1.  
Circumstances of my woful Death; He hath  
Fulfilled upon me, that Word of His, *Evil pursueth Sinners*. I therefore desire, Humbly to  
Confess my many Sins before God, and the  
World: but most particularly my *Blood Guilti-  
ness*. Before the Birth of my *Twin-Infants*, I  
too much partiyed with the Temptations of the  
Devil, to smother my Wickedness by Murder-  
ing of them: At length, when they were Born  
I was not insensible, that at least, One of them  
was alive; but such a Wretch was I, as to use  
a *Murderers* Carriage towards them, in the place  
where I lay, on purpose to dispatch them out  
of the World. I acknowledge that I have  
been more Hard hearted than the *Sea Monsters*;  
and yet for the Pardon of these my Sins, I  
would Fly to the Blood of the Lord Jesus  
Christ, which is the only *Fountain set open for  
Sin and Uncleaness*. I know not how better  
to Glorify God, for giving me such an Oppor-  
tunity as I have had to make sure of His Mer-  
cy, than by advising and entreating the *Rising  
Generation* here, to take Warning by my Exam-  
ple; and I will therefore tell the Sins, that have  
brought me to my shameful End. I do Warn  
all People, and especially, *Young People*, against  
the Sin of *Uncleaness* in particular; for that  
Sin that hath been my Ruine; well had it  
been for me, if I had answered all Temptati-  
ons to that Sin, as *Joseph* did, *How shall I do this  
Wickedness*.

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